BERKELEY, CALIF. MWF

The American Friend

Pacific School of Religion Berkeley, Calif.

Old Series Vol. XLIV. No. 7 | APRIL 1, 1937 | New Series Vol. XXV. No. 7

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1917-1937

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

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NINETEEN-THIRTY-SIX—A YEAR OF SERVICE IN REVIEW

The 19th annual report of the American Friends Service Committee, reviewing its work for 1936, is now being distributed. Already the events and interests described are past history and Friends are reaching out into new fields of service.

As Rufus M. Jones states in the foreword: "We are highly resolved to make a positive contribution to the major business of the hour which is *Peace-making*. We are looking forward to a new adventure of love and friendship in an attempt to minister to the Spanish children who are being ground between the millstones of war. We see stretching before us an ever expanding work in helping rehabilitate those who have been victims of a breakdown of civilization in areas of conflict in our country. And we propose to send out to other lands ambassadors of good will to interpret a way and spirit of life that seem to us of universal significance."

None the less, 1936 had its achievements and new opportunities for service. Events of the year included the opening of the Washington Student House at 1708 New Hampshire Avenue. This beautiful property, made available through a generous contribution, is now an international center under the direction of Grace S. Lowry. Already the house has won a reputation for fellowship. In the fall the student group consisted of one Pole, one Dane, two Japanese, one Italian, three Chinese, four Americans, one English, and one Hindu.

Another important new departure of 1936 was the creation of the Fellowship Council. This body of 65 persons is in effect a Central Meeting, acting as representative of all Friends in America. Through it, independent meetings may receive recognition as members of the Society of Friends. The first of these tiny outposts of Quakerism to become affiliated, was the independent group at Cleveland. Other groups have since signified their desire to join. Also through the Fellowship Council, life and strength is given to the Wider Quaker Fellowship which consists of persons who would like to have a spiritual contact with Friends. Eighty-five persons are reported to have expressed their desire to be known as "Friends of Friends."

The launching of the Emergency Peace Campaign on April 21, 1936, constituted another activity in which the Service Committee has had a part. The conception of this drive to "Keep the United States Out of War" through the joint endeavor of all peace organizations, came from Ray Newton, Secretary of the Service Committee's Peace Section. To make the program possible, the Service Committee temporarily released Ray Newton and has acted as treasurer for the campaign. That the Emergency Peace Campaign has proved itself to be fulfilling a need felt by the masses of the people is evidenced by the fact that thousands have cooperated with it in its nation-wide program.

Two new developments occurred in the Social Industrial Section: increase of Work Camps from four to seven; the sponsorship of the Wilmer and Mildred Young fellowship. This is a special fund to which friends of the Youngs may contribute in order to enable them to live and work among the dispossessed cotton share-croppers who are trying to make a new start in life on the Delta Cooperative Farm, Mississippi.

The report falls into four sections: Social Industrial, Foreign Service, Peace Section, and Fellowship Council. These are the major interests of the Service Committee, excluding the Spanish Relief project which has been organized since the close of 1936.

The projects of the Social-Industrial Section embody belief in the efficacy of intelligent planning in a spirit of brotherhood and good will to bring about a better social order.

Two hundred and fifty-eight young people worked during the summer under its direction. Of these, 68 Volunteer Workers served in twenty institutions: settlement houses, camps for under-privileged children, detention homes, health centers, etc. Seven Work Camps enrolled 190 young men and women. The campers labored in depressed communities without pay and largely at their own expense, doing worth-while jobs of social significance that otherwise would not be done. They leveled waste land for public playgrounds, built a dam for fish propagation, dug ditches to control erosion, renovated community buildings. By experiencing the effects of poverty, unemployment, racial antagonism and class strife, their determination for social change was strengthened and their faith in the healing power of non-violence deepened.

The Section maintains a Health Center for children and a Maternity Clinic in Logan, West Virginia. In cooperation with the Federal Council of Churches, it supports workers and social activities in the eastern Ohio coal area. As an outgrowth of its child-feeding and emergency relief in the bituminous coal fields, the Section is now organizing an extensive program to rehabilitate unemployed miners in Fayette County, Pennsylvania. The re-training of displaced industrial workers so that they can be re-absorbed into other lines of work and removed from relief rolls, constitutes a grave national problem. A fund dedicated toward its solution is now being raised by the Service Committee.

Under the care of the Foreign Service Section, four Friends Centers in war-tense Europe uphold the Quaker ideals of peace, fellowship, cooperative living and worship. The Center in Paris has been particularly active in aiding refugees who throng the city. The Quaker Center in Berlin has been a source of strength to German Friends. In Vienna, Friends are still administering relief to victims of the civil war of 1934. Through the Geneva Center, Friends the world over preserve contact with the League of Nations as an instrument for world cooperation.

Fellowships for study and teaching abroad enable young people to discover peaceful approaches to international problems. Fellowship holders in 1936-37 are Barbara Cary and Caroline C. Brown, in Germany, and Garnet Guild in Ramallah, Palestine.

The Peace Section strives to apply to the world today the testimony held historically by Friends that Christianity and war are irreconcilable. During the summer, ten Institutes of International Relations, enrolling about 1500 students, were held in strategic centers of the United States. The purpose of these Institutes is to train leaders to carry on peace education in their home communities. The Section further promotes peace education through support of the *No-frontier News Service*, *World Events* and *Trend of World Affairs*. These editorial services and bulletins are estimated to reach more than 11,000,000 readers.

To carry on its main activities, the Service Committee in 1936 disbursed approximately $181,000. Of this sum Friends contributed $49,000 and non-Friends $17,600. The balance consisted of extra-budgetary funds raised by cooperating groups and organizations, augmented slightly by income from legacies and special bequests. The A. F. S. C. depends almost entirely upon contributions for its continuance.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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Editor

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—$1.50 per Year

Old Series Vol. XLIV. No. 7 | APRIL 1, 1937 | New Series Vol. XXV. No. 7

Entered as second-class matter, March 28, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

On Protecting Our Name

FRIENDS all over the country have been greatly exercised since the repeal of Prohibition over the flagrant use of the word Quaker by liquor interests. With one accord they have said, "There ought to be a law," and have bombarded us with demands that something be done to end the shameful situation. It *is* humiliating to have the name by which we are most widely known flaunted to the world in glaring liquor advertisements and on garish whiskey flasks. It is particularly exasperating to have our name used as a trademark by a business against which Friends have long taken so strong and so consistent a stand, believing it to be inherently evil. But there it is, and so far, Friends have not been able to do anything about it, either by friendly approach or by attempted legislation.

To a degree, we have shared in the general concern. We have done what we could, in cooperation with others, to have the abuse corrected. And we shall continue to do so as way seems to open. At the same time we must say frankly that our main concern for the protection of the good Quaker name is not related to the liquor interests but to us Friends ourselves. The liquor people nor anyone else can bring our name into disrepute or devaluate it. Only Friends can do that. Frankly, as the protests have poured in upon us, some of them almost frantic, we have wondered how many of us Friends have been equally agitated over other ways in which our name may be dishonored, and much nearer home. The name Quaker has come, through the long years, to be associated with fundamental qualities of character, such as truth, honesty, sincerity, strength, stability, courage, conviction, generosity, charity, kindness, sacrifice. Otherwise it would not be caught up and exploited for commercial purposes. Does it ever occur to us that as Friends in our home communities, in our meeting relationships, in our attitude toward Friends with whom we disagree, and even in our zeal for the faith, we may be so discrediting a good name as to jeopardize its high rating? On the background of these reflections, we suggest a few of the number of ways in which, putting the case positively, we may protect the name we cherish.

1. Do we live the life—do our lives have the spiritual content that has given our name its significance? George Fox said he "lived in the virtue of that life and power that took away the occasion of all war." War is not merely armed combat—it is a state of mind and heart, an attitude toward others. We once knew a hot-headed Friend who angrily exclaimed in a sharp dispute with another, "If I wasn't a consecrated Christian I'd hit thee!" He was in a state of war, although he withheld the blow. There are all too many ways in which we carry on strife, and even with pious profession, while outwardly keeping the peace. It is only as we "live in the virtue" that we exemplify the life of Christ and are true to our name.

2. The second is like unto the first — are we Friendly, Quakerly, in our practice and demeanor, to those outside and inside our group? This query is prompted by a letter which came to the Central Offices a day or so ago. It was addressed to "The Friendly Yearly Meeting." We knew pretty well what was intended, but held the envelope in brief reflection. To how many of our Yearly Meetings could that letter be honestly delivered? To all of them—to any? Artificial as our boundaries often are, it is true that each Yearly Meeting carries a certain atmosphere of its own. Some times those who come in from the outside sense it quickly while those who are of the Yearly Meeting are unconscious of its atmosphere. In each case we may put the question to our particular Yearly Meeting: is it truly Friendly in spirit, radiating warm fellowship, helpful and generous cooperation, and good will toward all? Is it Friendly in practice and procedure in accordance with the pure democratic ideals which are central in Quaker polity? Just what is the distinctive spirit or atmosphere which our respective meetings, Yearly and subordinate, breathe?

3. Friends have borne the reputation of being faithful to their obligations, and generous to their hurt in fulfilling them. We have group obligations as well as individual ones. Moreover, an obligation is none the less serious though it may not be in the nature of a definite commitment. There may be moral and spiritual claims upon us, which we have not accepted, but for which we cannot escape responsibility. We ignore or evade them to our loss and to the discredit of our denomination.

As one case in point, we call ministers to serve our local meetings and while we may give them the generally meager support agreed upon, a survey of pastoral support in any of our Yearly Meetings will

reveal how far we are from fulfilling our manifest obligations in this respect.

Furthermore, we have some very definite corporate responsibilities as Friends, at home and in other countries, for carrying on specific pieces of work. Part of the work is for the furtherance of certain of our "testimonies," such as Peace. Or, we seek to promote the type of Christian education that will strengthen our youth in Quaker principles. In mission work, so called, we have responsibility for Indians in Oklahoma and Negroes in Africa. These, and other Christian enterprises, have been conceded to us by other denominations as our task. All this comes under what we call our united work, and is identified with our name, for whose good reputation we are very jealous — in some respects. How more effectively could we not only protect but enhance the name Quaker than by rallying to the support of the work which carries that label?

4. Wherever it is known in the world, the Quaker name is associated with the works of good will and human betterment on the social frontier. Within recent weeks Friends have been given general acclaim in the editorial as well as in the news columns of the country's press, secular and religious—all because of two specific projects which are hailed as of the essence of Christian service: the non-partisan relief work in Spain and the rehabilitation of unemployed miners in western Pennsylvania. As a Friend writes us: "It is a bit thrilling as well as sobering to find four Quaker items and contributions in the *Christian Century*—and the leading article and the first editorial among those Quaker features! They are Quakerism at its best, too. May we live up to our reputation and our prophetic voices." But how nearly *are* we living up? How many of us are actually supporting these Christian advance-guard projects, planned and sponsored by our alert Friends Service Committee? By our contributions so far as possible, and certainly by our active interest and encouragement, we have full opportunity here for serving the name which we do not wish to see degraded.

To sum up the whole matter, the thing which should most deeply concern us is not that commercial interests, even including the evil business in question, should seize upon what they consider a good name for their own profit; not that, but whether we Friends are doing anything in our day that will make anybody want to use the name Quaker after we are gone?

The Future of Quakerism

By B. F. Whitson

IN contemplating the possibilities for the Society of Friends in the future, with reference particularly to the Philadelphia area, I find it impossible for me to disregard either of the two Philadelphia Yearly Meetings. Similarly, in contemplating the future of the Society as a whole, I am unable to disregard the possible influence of *any* Yearly Meeting.

Whether this is an argument in favor of each Yearly Meeting attempting to stress more than ever its own distinctiveness, or as emphasizing the need for greater effort to harmonize all by unity of effort in all that we cherish in common, I shall not attempt to decide. Both inferences are reasonable, but I am not sure that both are right.

It is not the argument, however, that I am concerned about, but that we may be of one spirit. If this be our major concern, can it be possible for any of us, or for any one Yearly Meeting, to disregard any other? Hence, my first desire in anticipating the future is, for the Will to Fellowship, by an honest endeavor on the part of each to understand the other.

This "will to fellowship" can be realized only as we discover how much we have in common. Hence my second desire, a Willingness to Share what we have in common. In the Philadelphia area all are faced by the same social and political environment and the problems incident thereto. We face the problems arising from super-abundance as well as those arising from economic insufficiency; we have exceptional opportunities of many kinds, unwholesome as well as salutary, disheartening as well as encouraging, humiliating as well as assuring. Could any field be more inviting for the proper exercise of the Christian virtues of sharing the good and refraining from the evil?

I can not think of any criticism of members of one Yearly Meeting that does not apply to members of the other Yearly Meeting; nor can I name a Virtue that is found in one group only. Only as one attempts the delicate and questionable effort to appraise each group in order to get a presumable average, can we conjure a difference. Some may say that the meetings have a different quality, but is "quality" uniformly the same at all times in any meeting? Is it uniformly different in the two Yearly Meetings?

In both Yearly Meetings the meetings for worship are held on a non-programmed basis with reliance upon Divine guidance and individual obedience for results; respect for minority opinion is conspicuous in all meetings for business, decisions are not made on the basis of numbers but on the basis of mutual respect and, if necessary, of forbearance. In doctrine there is individual diversity, but it is questionable whether creedal unity would promote harmony or would tend toward disunity and discouragement. Our weakness seems to be not so much in diversity of opinions as in lack of sacrificial loyalty to basic principles on which we agree.

To a dear friend of mine, whose opinions differ somewhat from my own, I expressed the wish that we might be one in spirit. His reply was more than a wish. He said that my desire appealed to him tremendously; and he added, "I think I am willing to give my natural life, if that would do the trick." How many of us are willing to surrender something very dear to us, even life itself, for the sake of the unity that "one spirit" implies?

The future of Quakerism depends very largely, it seems to me, on how much we are willing to sacrifice for spiritual unity. Therefore my third desire is for Sacrificial Living, wherein the life speaks louder and more persistently than the words or the "notions." How useless to contend that "Man has a capacity for God," unless one's

own life is a demonstration of the truth of that! How ineffective the statement, "The Soul of all the world is nowhere insulated," unless one's own life is evidence of a vital contact! How futile to say, "The spirit of man as a whole is the candle of the Lord," unless one's own life is being consumed in dispelling darkness and error!

If the true basis of unity is a common experience, what richer, surer road to unity than a common surrender to a common purpose? And where may such a surrender more appropriately begin than "at the foot of the Cross," where we are able to see "the Fatherhood and heart of God revealed"?

What has been here said applies also, it seems to me, to our attitude towards *all* other Yearly Meetings. Our task may be rendered more difficult because of disparity in methods; yet I have found wherever I have been among those calling themselves Quakers, an atmosphere congenial to respect for human personality, a belief in immediate, divine revelation, an essentially democratic form of organization, and a keen sense of the social implications of the gospel of Jesus Christ.

To all Friends everywhere, so far as I know, Jesus Christ is the supreme expression of the nature and purpose of God, and the spirit of Jesus is the Light of the World. My fourth desire, therefore, in fact first in my aspiration, "My heart's desire and prayer to God" for our Israel, is that we shall accept Jesus Christ in all his offices to mankind to the full extent of the capacity of each one of us; realizing what "acceptance" really involves. It involves, as I see it, not merely accepting the "gift" of God, but acceptance of Christ's *method* as well as his purpose. In the words of William C. Braithwaite, "The Christ of history will be vitally linked in our evangel with the same Life springing up in the lives of his followers and leading on to fresh vision and achievement as the great process of the salvation of humanity goes forward, linked in one spiritual experience with Christ and his cross."

Moylan, Pennsylvania.

If It Should Happen Again

What Will the Peace Churches Do About It?

IT must not happen again! Yes, but if war should come, what then? It was this searching question that brought Mennonites, Brethren and Friends together in a two-day conference at North Manchester College, North Manchester, Indiana, March 12 and 13. The conference was called by the Continuation Committee acting unofficially for the three Historic Peace Churches in bringing about closer relationships in their Peace work, the committee being: Mennonites, Orie Miller, a Pennsylvania shoe manufacturer; Brethren, C. Ray Keim, Professor of History in North Manchester College; Friends, Robert W. Balderston, a Chicago business man.

The theme of the conference, "The Program for a Christian Church in Time of War," sounded a note of realism that aroused and held the interest of those attending, including a good proportion of young people and college students, and stimulated eager discussion. Approximately one hundred and fifty people were in attendance, about equally divided between the three churches. The four colleges of the area—Bluffton and Goshen, Mennonite, North Manchester, Brethren, and Earlham, Quaker—were well represented and contributed much to the success of the conference.

Among Those Present

In looking over the registration list we counted the names of sixty Friends, most of them from Indiana and Western Yearly Meetings. Among the ministers and pastors present were: Marie Cassell, Chester B. McKean, James R. Furbay, Murray S. Kenworthy, Frank C. Guyatt, Orville Fisher, Zona W. White and John R. Webb, from Indiana, and Milton H. Hadley, who led one of the devotional periods, Homer J. Coppock, Sylvester Jones, Russell E. Rees, and Fred E. Carter, Yearly Meeting Superintendent, from Western Yearly Meeting. Faculty members in attendance from Earlham were William E. Berry, with Ethel Berry, Murvel Garner, W. Perry Kissick, with Lelah Kissick, and Randolph Pyle.

Peter Makaroff Warmly Welcomed

Very much to the satisfaction of every one, a fourth Peace group, the Independent Doukhobors of Canada, were represented in this conference in the forthright person of Peter Makaroff, a young attorney of Saskatoon, whose presence and words widened our fellowship and increased our understanding. As finely expressive of the spirit in which he came, we reproduce the letter of credential which he presented, addressed to the conference and signed by P. E. Vorobieff on behalf of the Society of Independent Doukhobors:

"We members of the Society of Independent Doukhobors assembled in General Conference at Buchanan, Sask., have had recalled to our minds all the suffering and hardships experienced by us in Russia during the many years of cruel persecution at the hands of the Czarists Government for our testimony against war and violence. All trace of resentment vanishes in our hearts, giving place to deepest sympathy and compassion when we think of the dire fate that has befallen our ruthless persecutors since our departure from the shores of our native land. How inexorable is the word of our Lord, 'He that taketh the sword shall perish by the sword.'

"And our hearts melt with genuine gratitude and brotherly love as we are reminded of the sympathy, encouragement and unlimited material help so freely and unostentatiously extended to us by our dearly beloved departed friend, Leo Tolstoi, his followers, and especially by the Society of Friends in England and America in that darkest hour of our history. We bow our heads in shame as we realize how remiss we have been in expressing our gratitude, how unresponsive to the gestures of continued interest and good will on the part of Friends as expressed through the many friendly visits of their members during the years that have followed our arrival in Canada. It is a matter of deep regret to us that we have neglected to return their friendly and greatly appreciated visits. We beg our friends to overlook our seeming ingratitude and lack of appreciation.

"It was with much pleasure that we listened to the reading of the letters which our fellow member Peter Makaroff received from J. Passmore Elkinton and Robert Balderston in connection with the proposed joint conference of the Historic Peace Churches at North Manchester, Indiana, on March 12th and 13th next. We are sincerely grateful for the invitation received and unanimously agree to open the way for our member, Peter Makaroff, to represent us at that conference and we request the conference to admit him to its deliberations as one of us.

"Christ our Savior commands that we should love the Lord our God with all our mind, heart and soul and he also bids us to love our neighbor as ourselves. Our salvation is dependent upon our fulfillment of this law.

"We send you our greetings and pray that your efforts to organize a united stand against war and violence may be crowned with success."

Veteran C. O.s Address Chapel

The first meeting was a joint session of the conference and the North Manchester College student body, constituting the regular chapel hour Friday morning. Robert Balderston led the devotionals,

after which the Rev. Everett R. Fisher, a Dunker, and Professor Russell Lantz, Mennonite, of Bluffton College, told graphically of their experiences as C. O.s twenty years ago when, as college students, they were plunged suddenly into the vortex of unexpected war. Their recital of the situation they faced and of the groping uncertainty with which they met it, gave realistic background to the conference and demonstrated its justification and importance.

In the first general session of the conference, which followed the chapel program, Orie Miller, presiding, said that threat of war in a panic-stricken world sobers us. We must prepare a program of action in time of war, should it come. As Peace adherents we were unprepared in 1917—it must not be so again.

How the Three Groups Line Up

As further background for the later discussion of plans and programs, the respective Peace records of the three churches were presented by Professor Lawrence Shultz for the Brethren, by Walter C. Woodward for the Friends, and by Professors C. Henry Smith and Guy Hershberger, for the Central Conference Mennonites and "Old" Mennonites, respectively. These statements were illuminating. The Mennonites, and the Brethren to a somewhat less degree, find the religious basis of their Peace testimony almost exclusively in the Bible. Friends, while including the Biblical sanction, follow Fox in tracing their Peace attitude to spiritual experience—"the virtue of that life and power which takes away the occasion of all war." In the percentage of consistent C. O.s in war-time, the Mennonites have much the best record. In perfecting programs of constructive good will in war-time, the Friends are conceded the leadership.

Considering positions and attitudes as a whole, perhaps it may be said in political terminology that the Mennonites represent the "right," the Friends the "left," with the good Brethren representing the "center." In comparison with other denominations, the three groups are all "leftist" on the Peace question, and these conferences represent an effort to form a "popular front" on Peace strategy.

What We Face in a Future War

Youthful President A. S. Rosenberger of Bluffton College presided at the afternoon session, when the conferees faced up to war-time eventualities. "Brother" Dan West led off with a talk which he himself titled, "My Best Guess on What We Shall Face in a Future War." He went on record, first, as believing that war is not inevitable. It is inevitable only if we are unable to check the causal forces of war. That is our tremendous task. If our nation should enter war, there will be no neutrality for us Peace champions. There was little enough neutrality for us in 1917 and 1918—there will be less next time. A war declared by the United States will not let any of us alone. As evidence of this he outlined the drastic plans of mobilization which have been prepared by the War Department, all ready for immediate congressional approval in time of emergency. In accordance with that program, we shall at once have practically universal conscription with everybody under military orders. He urged his hearers to familiarize themselves with these mobilization plans, which may be had by writing their congressmen for the document, Senate Report 944, Part 4, of the seventy-fourth Congress, second session.

What, asked Dan West, do we want to do if and when war comes? If we are willing to accept the so-called non-combatant service offered us, we shall probably go along rather easily. If we decline and do not go along, we are in for trouble. There will doubtless be serious consequences for holding out—isolation, degradation, confiscation of property, torture perhaps, and even death is a possibility.

What the Brethren are Doing

Following this rather grim forecast, representatives of the three churches spoke on the phases of a church program in war time. The Brethren have faced the problem more directly and comprehensively, we think, than the rest of us have done. Professor Ray Keim referred briefly to what their body has approved. They have adopted, first, a Peace Action Program which involves a thoroughgoing short-time scheme of Peace education, and Peace organization and service throughout their local churches, including a special sacrificial offering—a service of sacrifice in the promotion of Peace rather than a sacrifice in waging war. Furthermore, the Brethren have issued a leaflet, "Counsel for Conscientious Objectors," in which they list types of war-time services considered not consistent with the historical position of their Church, and types that are considered consistent. Those interested may secure this leaflet and that on the Peace Action Program by writing Church of the Brethren, 22 South State Street, Elgin, Illinois.

Speaking for Friends, Clarence E. Pickett first raised a question of technique and procedure: where, in case of war, is the best point or place for the C. O. to make his stand? Should he register? Personally, he registered in 1917, but thought he would not do so again, but would join the issue at the very beginning. Here again, deep-seated attitudes were shown, for in the discussion the Mennonites, with little exception, evinced a desire to go along with the government just as far as they possibly could—an attitude which seems almost paradoxical on the part of a church which takes a general position of non-participation in governmental activities. It is the manifestation of such non-essential differences that gives spice to these inter-church Peace conferences.

Assets for Time of Emergency

More fundamentally, Clarence Pickett stressed the very great importance of maintaining strongly our own church institutions as both spiritual and material assets in time of emergency. He illustrated by pointing out what this has meant to the Jews in Germany in the hour of their great tribulation. Moreover, he intimated that the non-Aryan people in that country have much to teach us of spirit and technique in time of persecution. He also spoke of the opportunity that is opening to us in Spain to go with a ministry of healing to that stricken country as heralds of a better life and spirit.

Dean Harold Bender of Goshen College said that the best war-time program will come out of a quality of life—and will be based on an effective and conciliating service in peace-time.

In the discussion, the importance of developing a strong, peace-time program of alternative service was stressed; also the desirability of cultivating the active good will of the President and government. A step forward in the latter was cited in the deputation which recently had audience with the President for stating the position of the three Historic Peace Churches.

Peace Fellowship Dinner

At a Peace Fellowship dinner in the evening, in the large college dining hall, with Professor Guy Hershberger of Goshen College presiding, six C. O.s, two from each group, spoke briefly of their varied experiences in 1917-18, enlivening their talks with humorous touches. Professor Perry Kissick of Earlham College, son of a Civil War veteran, and who as a boy kept step with the G. A. R. parades and thrilled to the martial music, stood as the embodiment of a Friend and Peace man by convincement. Sumner A. Mills, who was released by his local draft board for construction work in France, said, in the parlance of his dairy business, that he spoke as a C. O. in the raw, unpasteurized so to speak, as he had missed the heat! Incidentally, the conference served as a reunion for several C. O.s who had been thrown together in intimate association in

camp—and guardhouse—during the war.

As presiding officer at the evening session, Clarence Pickett emphasized the need of developing a strong family feeling in our local meetings and churches that will give spiritual nurture and strength to those who go out to express to the world our message of peace and good will. We need more active group sympathy and support.

Another Rufus to the Fore!

An address was announced for this, a mass session or meeting for the general public, for which Rufus M. Jones had been suggested, but who could not be present. Happily, however, he is not the only Rufus in our Peace picture, as the Brethren were ready to demonstrate. Accordingly, a stirring Peace sermon and address was given by the Rev. Rufus D. Bowman, eloquent pastor of the Brethren Church at Washington, D. C. He spoke from the text, "Blessed are the peace makers." The world scoffs today at those words, he said. Do we ourselves believe them? Peace makers, he declared, are sons of God, to complete the text, because they partake of the very nature of God—they are of him. After drawing a vivid picture of the present ominous trend, he voiced an impassioned appeal to his hearers, and beyond them to the churches which they represented, to stand true and demonstrate the truth of Jesus' words.

A Stimulating Exercise

Bright and early Saturday morning, after having enjoyed the hospitality of North Manchester homes, conference attenders were up and at it again, focussing their thought upon ways and means of preparing our churches to maintain the Christian position in time of war. M. R. Zigler, the energetic General Secretary of the Board of Christian Education of the Church of the Brethren, ably and resourcefully directed the discussion. It is easy for us, he said, to "tell" the government what it ought to do, but can we tell ourselves? Are we submitting to necessary training and discipline for Peace? Whereupon he tossed the problem out to the conference and asked those present to offer definite suggestions of procedures and projects to be incorporated into a program of action. Such came thick and fast and were written on a blackboard to be classified and arranged for later presentation. It was a stimulating exercise.

A Three-in-One Camp

As one good example of effective alternative service, and as a spiritual equivalent for war, Homer L. Morris presented the volunteer work camp program sponsored by the American Friends Service Committee. This is a project for meeting conflict situations with understanding, good will and practical help, these situations constituting warfare in the industrial world. This Summer a camp is to be maintained at the Tunesassa Indian School in New York, the campers to be recruited in equal numbers from young people of the three churches. This camp, to be directed by Dan West, will thus have the further objective of bringing young Mennonites, Brethren, and Friends together, to become better acquainted with each other and to strengthen each other in their common cause of Peace.

E. Raymond Wilson, chairman of the joint committee on literature, spoke briefly of plans under way for the preparation and unification of Peace literature for use of the three bodies, not only among their own membership, but for use in setting forth the Peace philosophy and message to others generally.

A Doukhobor War-Time Chapter

One of the high spots of the conference was the talk by Peter Makaroff in which he told something of the history of his people, the Doukhobors, and particularly of their experiences during the last war. At the very outbreak of the latter, Doukhobor leaders went to Ottawa, capital of the Dominion government, to which they stated their Peace position. Strange as it may seem, the authorities promptly recognized and accepted it, and turned over to them the full responsibility of registering their people, who were not called upon for service but were given certificates of exemption and allowed to remain on their farms and grow their crops.

This arrangement was maintained without question until late in the war when, due to increasing pressure for recruits, certain provincial authorities ignored it, and attempted to conscript a few Doukhobors, who were remanded to jail on refusal to serve. With them went young Peter Makaroff who appeared to plead their cause. Quickly the word spread among the Doukhobors, first in the more immediate vicinity and then in the outlying districts to a distance of perhaps two hundred miles. Everywhere they dropped the business in hand on their farms, loaded their families into wagons, and converged upon the provincial town and jail, where they instituted a passive sit-down strike of protest. Completely flabbergasted by this unique development, the authorities soon capitulated and released the prisoners. The rich vein of humor which Peter Makaroff contributed to the story enlivened the illuminating rehearsal.

At the Saturday afternoon and concluding session, following a brief talk by Sylvester Jones on his observations in Spain and on the relief program for that country, which have been reported in previous issues, the miscellaneous suggestions for a peace program for wartime were presented in tabulated form. A committee of three on which two Friends, Murray S. Kenworthy and A. J. Muste served, had been busy during the noon hour, getting the suggestions classified for orderly presentation. We cannot give here the report in its entirety but shall try to indicate its general content by naming some of what seem to us to be its most important features. It should be kept clearly in mind that these are in no wise official, and were not even adopted by the conference—they merely present the suggestions which came informally from the floor during the discussion.

To Fortify Ourselves for Peace

Preliminary to a program of activities, two things were stressed: first, strengthening our membership in respect to the foundation of our Peace principles; second, educating and training our groups in those principles.

Regarding the first point, there is need for deepening the spiritual life as the source of all effective Peace testimony and work; for more thorough study of the Bible testimony on Peace; for better acquaintance with the historical position of the three Peace Churches, including experiences of their martyrs to Peace. For developing Peace attitudes of mind, inculcate Peace values in qualities of daily life—love, forgiveness, hope, courage. Appeal to the spirit of adventure. From the political angle, inform as to relative responsibility of individuals to Church, or religion, and State. Show how the roots of war go deep into the economic order.

On the second preliminary point—education and training—several pertinent suggestions were made, including these: establishment of some kind of joint seminary for the Historic Peace Churches; responsibility of ministers and college faculties for championing Peace and supporting a constructive Peace program; continuation of conferences, local, regional, and national, by the three bodies, to which other pacifists should be invited; study groups of all kinds (Peace Institutes); inter-collegiate Peace societies and oratorical contests.

Some Suggested Peace Projects

When it came to definite project of Peace activities, among the suggestions made were the following:

1. Summer volunteer work camps, particularly in conflict areas.
2. A year's volunteer service for Peace on the part of our young people.
3. Acquainting the President and government officials with our Peace principles and activities.

(Continued on page 132)

In the Midst of Death We are in Life!

By Josephine Dunlap

CLIMBING down the nine hundred steps in the Washington Monument —just to be able to say that I had—and reading the tributes to Washington on the various memorial stones embedded in the walls, I was arrested by a very plain marble slab which started a train of reflections that followed me throughout my tour of the Capital City. It stated simply that "all who live must die." Viewing the city from the top of the tower a short time before, I had lost sight of the fact that Washington had lived so many years ago. So closely associated was he with everything that I had read of the city that his presence was very real. But this marble slab was saying that in spite of his place in history, in spite of the fact that his country had needed him in the intervening years, he had been unable to over-ride the edict that "all must die," and that now he was as dead as the inanimate blocks that formed his monument.

Coming out into the sunshine, I saw a bird lying dead at my feet. The night before it had been warm with life, but flying into the bright lights reflecting against the imposing shaft of white marble, it had been dashed to death. Even the leaves on the trees in their spring dress were whispering, "We're alive but soon we must die. It is the law of nature that everything that lives must die."

In the Capitol Building, in Statuary Hall, a plate set in the marble floor marks the spot where John Quincy Adams fell, stricken with paralysis. And the inscription on the memorial bust runs: "John Q. Adams who after fifty years of public service was summoned thence to die in this room." Fifty years of service—but all must die.

In the Museum of Natural History we were confronted with the tens of thousands of specimens of archæological collections, rich in American antiquities, with positive skeletal proof that monsters unbelievable did exist; but also proof that they had died—died so long ago that many species are extinct. Even the lifelike family groups of animals, mounted by the taxidermist, bore mute evidence of death in their rigid pose and lusterless stare.

Through Arlington Cemetery where the headstones stretch away in endless line, "arrayed in order as battalions for review," we were presented with the depressing testimony that war has hastened the decree for countless millions. And so great seemed the sacrifice of a God-given life and the joy of living that my soul protested, "Why try to repay them with a well-kept cemetery or even with honor? It is so futile." We sat in the chilly whiteness of the Memorial Amphitheater and listened as the guide extolled the unknown soldier. But for one unknown soldier come to "rest in honored glory," I seemed to see countless others marching, marching as ceaselessly as the guard of honor before this tomb of the Unknown Soldier.

Riding through the grounds of the Old Soldiers Home, a gay group of sight-seers paid little heed to the strains of a brass band until rounding a curve in the road, they were hushed when they saw that it preceded the horse-drawn, flag-draped casket of an old soldier. It was followed by a procession of his comrades who must have been conscious that their feeble steps must soon falter and cease as they too went the way of all flesh.

Included in the tour was a trip to the Naval Academy at Annapolis. For the most part uninformed about many of the historic spots we might wish to see, we stumbled almost unceremoniously into a little chapel and were momentarily startled upon hearing the solemn tones of a mulatto in uniform, stationed there to conduct visitors to the tomb of John Paul Jones. It was difficult to visualize one so very active in naval combat as sleeping so peacefully in the quietude of this little chapel. Death everywhere!

The climax of our trip was the pilgrimage to Mt. Vernon; and as thrilling and as interesting as were all the relics in each and every room, none received more notice than the south bedroom, the room where Washington died. Yes, the marble slab had followed me to the very scene of the fulfillment of its prediction.

But—winding our way down the path under the shade of venerable trees, breathing the cool, water-washed air of the Potomac, sensing the solemnity enjoined by posted signs, and better enjoined by the very proximity of a grave, we came to the final resting place of Washington. As I stepped in front of the severely plain structure, the first thing I saw was this inscription: "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." The truth of it swept over me as a triumphant shout that swallowed up the persistency of the inscription on the walls of the monument. It seemed to say that Washington could not be kept within the confines of the tomb; that he was as truly alive as the bustling, magnificent city dedicated to his honor. It seemed to say that they who have died have not died in vain. They will live again. It seemed to say that the trees were alive again, that it is the law of nature that everything must put on new life. It seemed to confirm the truth of the Resurrection. It seemed to dispel all boding reflections with the quiet assurance of "the power of an endless life."

Louisville, Tennessee.

HANDICAPPED!

Yes, the Society of Friends is handicapped because of insufficient funds. Indiana Yearly Meeting has altered its policy regarding endowments, making it possible for you to assist permanently in Church Extension. At its 1936 session it authorized the Evangelistic Committee to accept bequests. For further information write Thomas M. Cox, Anderson, Indiana.

IF IT SHOULD HAPPEN AGAIN

(Continued from page 131)

4. Carrying our Peace message to farm and labor groups.

5. College deputation teams to local churches and communities.

6. Working to help keep our young people out of R. O. T. C. and C. M. T. C.

7. Organizing alternative service projects by local churches in their own neighborhoods.

8. Encouraging and supporting the cooperative movement in our local communities as a practical Peace program.

9. Community education through posters, bulletins and window displays.

10. Sending deputations to official heads of "dictator" nations in behalf of Peace.

The conference closed on the timely note that specific programs and formulas may prove impractical and inadequate, but principles abide. We cannot always tell just what to do, but we may always know what to be.

This conference demonstrated again how beautiful is the fellowship of Peace. In its friendliness and generous hospitality, North Manchester College, supported by the townspeople, created an atmosphere in which it was easy for members of the three groups to come very close together in spiritual kinship and love.

W. C. W.

The Messenger of Peace

Published by the Peace Association of Friends in America

RICHMOND, INDIANA

Volume LXII APRIL, 1937 Number Two

Entered as Second Class Matter June 12, 1905 at the Post Office at Richmond, Indiana under the Act of March 3, 1879.

Editorial

What April Fools We Mortals Be!

TWENTY years ago this month, America entered the World War—entered it blithely and bravely: bravely naturally, and blithely because buoyant in the faith that we were going on crusade for the World's weal.

Ironically enough, it happens that this issue, marking the twentieth anniversary of our entry into the war, bears the date of April first—all fool's day. There is significance as well as coincidence in this date line. Merely to mention a few of the slogans and shibboleths of 1917 is to remind us what fools we were then made to be.

A war for righteousness and justice! And hidden behind the diplomatic smoke screen were secret and sordid bargains that made the nations partners and fellow criminals in the terrible war guilt. As for ourselves, we know that behind a patriotic barrage it was to protect our investments in the Allied cause and to avert a possible panic at home, that we were urged to throw our boys into the bloody breach.

One more war to destroy militarism! How very plausible! But what a travesty on high purpose, when we today see militarism universally rise hydra-headed from the trunk supposedly decapitated two decades ago!

A war to end war! Within a year, the nations which passed by on the other side while mass murder and massacre were mechanized in Ethiopia, contribute toward making Spain the charnel house of Europe, while with bated breath, the world seems hypnotized by the obsession of another world conflict.

Make the world safe for democracy! And never since its triumphant rise has democracy, with its back to the wall, been so desperately menaced as today by an arrogant and contemptuous regime of dictatorship.

Buy more Liberty bonds! When has liberty been so confined by the bonds of force and suppression, even in countries which still fly the democratic banner? *Liberty* bonds forsooth!

Yes, it is generally conceded that we were fooled, and badly fooled, by fine phrases in 1917. What greater fools we be, then, to rush headlong, and at even greater speed, in the same direction that led to disaster and humiliation twenty years ago! One is appalled and dazed to observe the feverish frenzy with which all the great nations are literally pouring their resources into the modern Moloch of war for turning out gigantic armaments. The earth's surface becomes an intricate network of defense fortifications, the Seven Seas the breast of fearsome flotillas of death; above the surface the skies are darkened by whirring wings of death, while beneath the ground, labyrinthine catacombs are being devised to shelter from the wrath of man to come. And all in the name of national defense and security! As if we still believe that war can bring that or any good thing whatsoever. All these frantic follies, evidence that we are not only foolish but have gone stark mad, only demonstrate that we are still in the duration of the war. What, then, but destruction and annihilation may be expected from more war? And this is the sorry state of the world twenty years after—on April first!

Forbidding as are the gloomy clouds, however, they are pierced by shafts of light here and there. While preparations for war mount astoundingly, they are matched by increasing determination of people that it must not happen again. Note the Emergency Peace Campaign in this country, and the distinguished voices that are giving it leadership. While on the one hand, racial and social antagonisms plague humanity, constructive forces of cooperation and good will have never been so vocal and persuasive.

With all our zeal for peace machinery, emergency campaigns, neutrality legislation, and what not, good as they are, may we keep in mind that fundamentally peace is a spiritual quality and is not something that can be organized. Just as those who put their faith in war were fooled, so will we be fooled who put our faith in organization, necessary as it is. God is a spirit—and peace is a spirit. "Renew a right spirit within me," is a prayer on which there is no statute of limitations. In the radiation of that spirit, as sacrificial as fervent, is our hope, and our "invincible surmise."

Gas Masks or Straight-Jackets for a Mad World?

FROM time to time in the illustrated news one sees pictures not only of soldiers but of civilians drilling in the use of gas masks. The sight of intelligent human beings in such hideous and ghastly array gives the crowning commentary on the kind of civilization we have developed. For example, we read that the British government is turning out gas masks by the million, and English Friends are questioning what they, as individuals, should do in the face of the government requirement that all citizens familiarize themselves in the use of those spectral headpieces. Must they join in this international frenzy, partly if not largely fomented by gas mask manufacturers? And after all, as we heard it expressed the other day, you can't put a gas mask on your soul.

When, in the face of all this frantic furore, peace-minded and spiritually fortified folks insist that there is a Christian and therefore sounder approach to world problems, they are looked upon as lunatics, harmless except that their lunacy may infect the body politic. As countervailing marks of world sanity, the following exhibits might be offered: spending hundreds of millions upon warships, which may be put out of commission in a trice by a submarine below or a bombing plane above; encouraging pri-

vate manufacture of munitions in the interest of national defense, while allowing munition makers to sell their secret formulas and their latest deadly equipment to presumptive enemy countries; robbing a hungry people of butter to buy bayonets; emptying a country's cradles to make realistic "the march of the wooden soldiers"; paying bonuses for fecundity in countries that demand outlet for over population; pauperizing the people of the world in preparation for a general war which admittedly may leave the world and its civilization in ruins! And this is sanity!

We are reminded of that excellent moving picture, "Mr. Deeds Goes to Town." Longfellow Deeds, it will be recalled, was a clear-eyed, free-souled resident of a small town, who loved his neighbors and was beloved of them in return. Falling heir to twenty million dollars, he was thrust into the bedlam of New York City. Because he refused to succumb to its wiles and accommodate himself to its "stratagems and spoils," but insisted on devoting his fortune to a scheme for helping his needy former neighbors back home, he was hailed into court on a lunacy charge. As climax to a court scene in which Mr. Deeds exposed and confounded the conspirators, the newspaper woman in the case called out, "If Longfellow Deeds is insane, all the rest of us ought to be put into straight-jackets!" With which, strangely enough, the judge seemed to agree.

Just who are the mad men of the world today? What would be—what is—the verdict of the Judge of all the Earth?

Another War to Save Democracy?

BY A. J. MUSTE

This article, which appeared in the January issue of "Fellowship," the journal of the Fellowship of Reconciliation, is particularly significant as coming from one who, long a pacifist internationally, has recently renounced his espousal of coercion in the industrial struggle. A. J. Muste is Field and Industrial Secretary of the F. O. R.

BEFORE war can be waged in our day, a formula must be found which will serve to confuse the people who are ordinarily intelligent, idealistic, Christian and peace-loving. Upon them rests therefore the heaviest responsibility to remain clear-eyed and vigilant. It is disquieting to find a formula developing which is causing many ordinarily idealistic persons to think that just one more war will be needed to protect democracy. This incredible thing is occurring to the very persons who have been loudest and most insistent in proclaiming that the last war did just the opposite.

To-day's Trick Formula

The trick formula today is: "One more war is unavoidable and justifiable to stop the fascist mad dogs." This "inevitable" war will be between the democratic and the fascist nations.

This idea is based on a false notion of how fascism was able to fasten itself on certain peoples. That notion is that the fascist nations chose fascism, whereas the truth is that we forced fascism upon them. The last war was followed by a so-called peace. The "peace" of Versailles sought to impose economic servitude by force on Central Europe. Social-Democratic and liberal governments in Germany, following in the main a policy of conciliation, obtained no relief or help from the victors. France fostered fascism in Poland and the Balkans by installing armed dictatorships there before fascism could get any hold in Germany. Similar policies on the part of the victors toward one of their own allies helped fasten fascism on Italy. More war will not solve that problem. The only thing that will do that is dealing with basic causes. We must give the "have-nots" access to raw materials on fair terms, thus robbing their statesmen of the need of aggression.

Those Lily-White Democracies

The idea of necessary war between democratic and fascist countries is based on a second fallacy as to the present line-up of the powers. The genuinely peace-loving and democratic powers on whose behalf we are urged to participate in collective murder include the United States, France, Great Britain and Russia. Are they democratic? Do they love peace? No. Instead they are the powers which are satisfied with the present imperialist *status quo*, which they achieved by a series of wars. We refuse to make any basic change and we are piling up armaments to defend ourselves at any cost against re-adjustment. To cite an instance or two of the disinterested love of peace and democracy displayed by these nations. France has allegedly based its policy since the war on Collective Security and the League of Nations, but France sabotaged the League of Nations in the Italo-Ethiopian episode and did not hesitate to put the British fleet in a hole in the Mediterranean during that dispute. The resulting shift in the balance of forces in that sea has not a little to do with the predicament in which the democratic forces in Spain find themselves today. Great Britain in turn makes a naval treaty with Hitler behind the back of her ally France and is willing to make other deals with Hitler, provided he does not make the mistake of asking for any British colonies. Observe also that the Polish dictator and some of his Balkan confreres are counted upon to join in the defence of "democracy." And who can tell where Italy will line up in the showdown, any more than anyone could predict in 1914? All of this spells "return to balance of power politics," not an alignment of nations to defend peace and democracy.

Playing into Enemy Hands

The immediate and inevitable result of accepting the idea that another war may be "necessary" is to strengthen the reactionary forces in the so-called democratic countries. First it means rearmament. When the British Labor Party shifted to support of the government's rearmament policy, the Tory party was strengthened and within that party new life came to the ultra-Tory Winston Churchill-Duff-Cooper wing. The B. L. P. then suffered defeat in the municipal elections. The reactionaries are psychologically strengthened because they are in a position to say to workers, liberals, radicals, pacifists: "We told you so. We have to arm to safeguard the things we value. Only you fools have slowed up the process, so now we must work feverishly to catch up." Secondly, a rearmament policy involves making mobilization plans like the American Industrial Mobilization scheme. Next we begin taking some actual steps toward mobilization which encourages regimentation and the trend to Fascism. Moreover, these military forces and this war equipment are always used in the first instance either directly or as a standing threat against labor and all progressive and radical tendencies within the country. They constitute a psychological and material bulwark for imperialist reactionaries in their internal relations. How pathetic that liberals, progressives and pacifists must learn all over again the bitter lesson that an armament program becomes an independent factor making for war through strengthening the munitions makers, stimulating an armaments race and feeding the ravening nationalism of war.

THE ROAD TO REAL SECURITY

Disarmament and not re-armament is the path of real security. It is loosely assumed that if France or Great Britain took serious steps in the direction of disarmament, Hitler would immediately take advantage of this development to invade them and the German people would obediently follow him. But this false assumption loses sight of the crucial point that it was when the League powers had finally demonstrated that they did *not* intend to disarm, when the Disarmament Conference had been wrecked—not, as Brailsford points out, chiefly as a result of Germany's attitude but because of "the capacity of the League Powers for teamwork" in the wrecking of disarmament—it was only then that Hitler and Hitlerism could come to power in Germany.

The only possible meaning of a genuine move toward disarmament would be that the Powers were ready to deal seriously with basic issues of raw materials, tariffs, currencies. That would be the one thing that would ease the pressure on the masses of Central Europe and would therefore drive out the dictators or force them to change their policies and prevent war. "Not all the tanks and bombers in creation," Brailsford trenchantly and sagely observes, "would avail to keep the peace—no, not if Geneva controlled them all—while the economic anarchy which has cursed mankind through these sixteen years continues to prevail." Every gun the "democratic" nations make, every soldier they train, makes it easier for Hitler to persuade the German people that war is the only road to economic relief and self-respect.

ANOTHER DELUSION CHERISHED

Nor should we cherish the delusion that sufficiently severe economic pressure will stop the dictators and prevent war. That kind of thing—the Ruhr invasion and so on—begot them. Besides, note and ponder the fantastic fact that Germany and Italy are doing a flourishing business with the Soviet Union today! Imports into Russia from Germany since January, 1936, are fourteen times greater in value than for the same period last year and German imports from Russia have doubled. Well may Ludwig Lore, the foreign correspondent of the New York *Post*, exclaim: "It is difficult to solve this riddle. Germany is trying hard to organize an anti-Communist bloc, obviously, with one end in view: to wage war against her best customer. Russia, on the other hand, is spending many hundreds of millions for unproductive armaments — gigantic sums which she could use to so much better advantage—but which she must spend to protect herself against the country providing her with goods."

But suppose Hitler did order the attack on a nation resolved not to fight! It is confidently assumed that the German masses would butcher at his command. I think it is a very daring assumption. Do we really believe the Germans are all "mad dogs"? Do we believe that in the land of von Ossietzky there remain no pacifists, no trade unionists, no Socialists, no Communists, no Stresemanns or Remarques? Is it not difficult enough for war-makers to get human beings to commit wholesale murder, to keep from fraternizing, when they are lined up against each other as armed forces? Is it certain that the Allies could have gotten the armies to shoot their way to Berlin after Germany asked for an armistice? If this sort of thing is so simple, why did not England solve the Irish situation by sending a couple of battleships to blow Dublin off the map? It could have been done—physically speaking.

ASSUMING THE WORST

But let us assume the worst. An attack is made, then, on a city or cities which do not fight back. That is also absolutely certain to happen if present courses are followed and war comes. Anyone who stops to think for a moment will realize that it is not humanly possible that the destruction could in such case begin to approach what is certain to occur in a great war, before the "conqueror" summons his "helpless" foe to discuss terms of "submission." The "conqueror" then has the job of "subduing the vanquished" in the sense of drawing economic benefits from his conquest. That is the only way he can "make good" with his own people, is it not? And will he be able to do that? I seem to remember that this is precisely what the Allies tried to do to Germany, defeated in war, disarmed, demoralized, with nothing like the morale which would characterize a nation actually too sane to be tricked into another war. I seem to remember an invasion of the Ruhr when Germany could offer only "passive resistance." And if history ever taught anything, did it not teach there that the thing just cannot be done in this industrial age against a trained and determined resistance?

IS FORCE THE ONLY ANSWER?

The same people who are getting a bit shaky on the question of a war between "democratic" and fascist nations are—and how inevitable and revealing that is—also beginning to assume tacitly that fascism within a country must eventually be stopped by force, i. e., civil war. We must "resolutely try to maintain the democratic process"—but if the reactionaries win, resort to force! Back of that is the unexpressed assumption that fascism can and does impose itself by sheer physical force on an unwilling majority. A question of enough castor oil perhaps.

This, too, it seems to me evidences a very superficial reading of modern history. In the feverish post-war period in Germany an attempt was made by means of the Kapp putsch to establish a reactionary military dictatorship. It failed because the German labor movement went on a general strike—refused "cooperation." It will be said that Kapp's forces were not as powerful nor his program as clear as Hitler's. True. But it is also true, and very important that the German labor movement which collapsed before Hitler was not the same movement as that which "non-cooperated" with Kapp. At one time communists were willing to cooperate with Hitler in strikes in Berlin to embarrass the Social-Democratic administration of Prussia. At the time of Hitler's advent to power, the Social-Democrats, and especially the trade unions, were concerned about coming to some understanding with him. Divisions racked the movement. Something had happened to its soul. The significant thing is that when Hitler came to power, it was incapable of making a gesture either of violent or of non-violent resistance. It is a curious reasoning which leads liberals, Christians and shaky pacifists to conclude from such facts that fascism can impose itself by sheer brute force upon a majority or even upon a resolute minority.

YES, BUT WHAT ABOUT SPAIN?

But Spain? Yes, this applies to Spain. A Rightist regime was in office a year or so ago. It had to "make good" with peasants and workers. It could not. For all that it had jailed thousands of them, it could not maintain its hold. Elections were held and the Left swept into office. But the forces of the Left were grievously divided among themselves. They did not send Franco back to civil life nor disband the army. Now they have to reckon with them. They used the army and Franco to maintain Spanish rule in Morocco instead of taking a courageous, anti-imperial step and freeing this colony. Now they have the

The Messenger of Peace
Published bimonthly by the Peace Association of Friends in America.

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Subscription price—fifty cents per year.

Richmond, Indiana
101 South Eighth Street

Moors to deal with. They did not take steps to deal fundamentally with the land question. Now they do not have solid peasant support. Under the circumstances, suppose the Left had said last summer to Franco and his crowd: "We decline to plunge Spain into civil war under pressure from you. We cannot and will not cooperate in any way, but if you are determined to take office, go ahead and 'make good' if you can with the peasants and workers." Would the Left or would Spain be worse off today?

But Hitler and Mussolini are back of the Spanish situation? True, and as we have just indicated, using instruments which the Left in considerable measure helped to maintain, or at least failed to destroy when they might have done so. The alternative course we have suggested would quite possibly have proved rather more baffling to them than the present situation. Above all, if we are to be realistic and complete in our account, do we not have to say that not only Hitler and Mussolini but French and British imperialism are "back of" the Spanish situation and that the miserable Spanish masses today, as the wretched Ethiopians yesterday, are pawns in the sinister game of jockeying for position in the next war, of defending or extending predatory imperialist interests?

That game is not thwarted or interrupted when people in confusion or despair resort to arms or accept the idea that now—just once more—war may be justified. It only means, and can only mean, that the game goes grimly forward to its tragic end. To stop the fire, we throw into it all we would save from its ravages. The only way really to stop this flaming death is to lay down arms, to announce to all potentates and warmakers that "We are through with war—all through with all war!"

Half Slave, Half Free

BY A. KAPLAN

This is the oration which won second place in the National Oratorical Contest of the Intercollegiate Peace Association for 1936. A. Kaplan is a student in the College of St. Thomas, St. Paul, Minnesota. The Contest is sponsored by Mary B. and Helen H. Seabury, and is directed by Howard C. Morgan of Earlham College, Executive Secretary of the Intercollegiate Peace Association.

EVER since the primitive savage sought shelter in a cave, man has been able to manipulate his environment so as to add greatly to his peace and well-being. Modern science in the past century alone has produced miracles that make possible an unprecedented degree of comfort and happiness for a great number of people.

But in recent years science has been accused of a dreadfully serious crime—of making war more imminent and more destructive than it ever has been. The voices in the market-place have "arraigned science before the bar of public opinion" and demand an answer. Men point with horror to the destructive instruments of warfare that science has created—machine guns, cannon, bombing-planes; to the poison gas and liquid fire used in the last war; to the mysterious gases, the disease-bearing bacteria, and the death rays that might be used in the next. Great thinkers like Oswald Spengler even declare that civilization is doomed—a few more ticks, perhaps, of the master clock of eternity, then centuries of darkness and despair.

Consequently a member of the British Parliament rose recently to suggest that, inasmuch as scientific progress, especially in warfare, has been so much more rapid than political, social, and economic development, society should call a halt—declare a ten-year holiday for science to give civilization a chance to catch up. But I submit that science has contributed more to peace than to war—that, in fact, the solution of the war problem lies not in the curtailment, but in the extension of the activities of modern science.

It is a truism so obvious that it need only be stated to be accepted that internationalism is the negation of war. In science internationalism has become a reality. I do not speak now of the developments in communication and transportation that have brought the world closer together. This is not science, but its application. What I mean is, in the words of H. G. Wells, that "in science we find a cooperation of men of every race and color to increase Man's knowledge, a disinterested devotion of all science to great ends for humanity."

The work of the German, Einstein, for instance, has been based on the theories of the Pole, Minkowski, the calculations of the Englishmen, Fitzgerald and Lorentz, and the experiments of the Americans, Michelson and Morley. In fact, during the World War British scientists sent an expedition to South Africa to obtain data from an eclipse of the sun which might prove sound the conclusions drawn by the German in his Theory of Relativity. While the political leaders, the diplomats, the statesmen of the two nations were at each others' throats in an insane frenzy of prejudice, jealousy, and hatred, the man who regarded civilization from the viewpoint of science smiled tolerantly at the absurdity of two colleagues' fighting each other. Why not such an attitude from the rest of the so-called civilized world?

The scientist who scans the vast infinity of the heavens and penetrates the innermost secrets of the tiny atom sees the earth as a minute fragment of dust, spinning endlessly in the cold depths of space, surrounded by millions of lifeless worlds. Is it any wonder that the sight of the foolish creatures who strive to destroy each other instead of together fighting the battle of Man against Nature merely arouses in him a disdainful pity for our persevering stupidity? The American historian, Harry Elmer Barnes, just recently asserted that the national State is but a stage in political evolution, to be superseded by internationalism just as the tribe gave way to the city-state, and the city-state to the national. But men of science and reason have long ago declared with Thomas Paine, "The world is my country, all mankind my fellow citizens."

But science points to other roads to peace than the international viewpoint. In science there is no irrational reverence for authority and precedent. But there are those in our political life who worship them so humbly as to regard the dictum of Washington to avoid "foreign entanglements," spoken in the eighteenth century, as a valid guiding principle for international relations in the twentieth. But do we, in the scientific world, ask before taking a new step forward, "What would Galileo have thought, or Copernicus?" The natural science of the day of Aristotle, of Machiavelli, of Montesquieu, has long been outgrown. But their attitude toward political relationships is still accepted.

This respect for names instead of facts is a powerful force that operates against peace. The English investigation of the munitions industry was brought to a halt because it was feared that the inquiry would involve certain prominent members of the British peerage. In this country Senator Nye's committee was denied an appropriation with which to continue its work merely because it had unearthed facts tending to dispel the cloud of idealism surrounding our entrance into the World War. Only the same fearless facing of political facts that characterizes scientific research will lead to peace.

But it is necessary not only to face

facts, but also to discriminate in their choice. In the scientific world the power of prejudice and propaganda has become almost negligible. But who is unaware of the tremendous part played by propaganda in bringing on war? Such revelations as Arthur Ponsonby's "Falsehood in Wartime," and Sir Philip Gibbs' "Now It Can Be Told," reveal that wartime thinking was merely a rearrangement of artificially created prejudice, that wartime reasoning was no more than an argument for going on thinking as we had been—a rationalization of mass misery with emotionalism. But "if the intellectual has any function in society," as Bertrand Russell, the great British scientist and thinker warns us, "it is to preserve a cool and unbiased judgment in the face of all solicitations to passion." Where was that cool unbiased judgment in 1914?

Nationalism, long recognized as a powerful factor in causing war, would die were it not nourished by the chauvinistic absurdities of propaganda and prejudice. German nationalism is based on the theory of Aryan supremacy, a doctrine which is inculcated in the German people only through the continuous activity of the Nazi minister of propaganda and his aides. But scientists—sociologists and anthropologists—have long since repudiated the theory. Where would Hitler and his threat of war be today if the German people had considered coolly, rationally, scientifically, before accepting his theories?

Even in our own country we have been guilty of this absurd national egotism, this "accursed bombast of (so-called) patriotism," as the pacifist Einstein puts it. National pride asserts that we never have been defeated in battle, and we never will be. Historians even prostitute their abilities in school texts to contrast the greatness of our country with the inferiority of all others. In a recent speech before the American Chemical Society, an eminent American chemist declared that "the recognition of the part which preconceived notions and prejudices play in human relations would go a long way towards solving our political problems."

Lastly, science provides a solution to the war problem because the method of science is the method of reason, not force. When primitive man pitted himself against the animal world for the mastery of Nature, it was reason, not force, that won. The mighty dinosaurs that roamed the antediluvian jungles were massive hulks of muscle, but their brains were the size of walnuts, so they disappeared from the earth. If man is to maintain his civilization, it must be with his brain, not his muscle. Science means the solution of problems by thinking, not fighting.

Recently our President organized a Brain Trust to advise him in governmental affairs. The nation scoffed; but do you suppose our country would have entered the World War in 1917 if a real Brain Trust had been at the head of the government, if we had examined the problem scientifically, if we had used reason and intelligence? Do you suppose that any thinking man would plunge his nation into war when it can be mathematically demonstrated that *none* of the participants in the war can hope to be the winners? Huxley defined science as "trained and organized common sense." And common sense of any kind would keep the world out of war.

Not long ago an article appeared in *Harper's Magazine* pointing out that ours is not a scientific, but an unscientific age—that science does not consist in machinery, but in a method of dealing with problems, not only scientific, but political as well. Civilization therefore finds us, to paraphrase Abraham Lincoln, half slave, half free—free in the scientific world to pursue truth as rational, reasonable, thinking men; but slaves in the political realm to an irrational worship of authority and precedent, slaves to a bombastic nationalism, slaves to the god of force and power, slaves to propaganda that appeals to passion and prejudice!

I am not hopeful enough to suppose that there is any one solution to the problem of war. It is far too complex a problem to be solved with one equation. But I sincerely believe that the application of these principles of scientific method to our political relationships will bring the world closer to peace. For we cannot remain half slave, half free. We must either extend science to all our activities, or after the next war we may suddenly find it applied to none.

. . . . .

On the shores of Lake Michigan there was erected two years ago an exposition of a Century of Progress. On the east wall of the great Hall of Science in that exposition there was painted a mural, depicting a chemist bent over his glowing crucible. In the red fumes that poured forth from the crucible I could visualize the destruction that the perversion of science had wrought—the anguish, the horror, the bloodshed. But the painter had gradually transformed the red fumes to white—milky, pearly white—fumes that towered into the spires and minarets of the heavenly City of Peace. And over the mural there were inscribed the sublimely hopeful words of the immortal scientist, Louis Pasteur: "Science and Peace will conquer Ignorance and War."

PEACE PLAYS AND PAGEANTS AVAILABLE

A revised edition of "List of Peace Plays and Pageants" has just been completed—126 titles collected from the United States and England, with the emphasis placed on world peace, international friendship, inter-racial understanding and anti-fascism. Information given as to source, price, royalty, number of acts, characters, etc. A reference sheet is attached listing a number of play anthologies and books which will be helpful to drama leagues and groups interested in peace plays. Most of these plays will be suitable for amateur theatre groups, but plays adapted for children, women's clubs and use in school and church are especially designated. Available through the Women's International League, 1924 Chestnut Street, Philadelphia, Pa. Price 10c postpaid.

AND THE BEASTS AND THE BIRDS WERE THERE!

It is a commonplace that modern war enlists men, women, and even children as aids, but it is not so well known that an increasing number of animals is also being drawn into its lethal whirlpool. The work of dogs as messengers and Red Cross aids is wide-spread; horses and camels serve both the cavalry and the supply trains; donkeys, mules, llamas, and sometimes elephants are used in transport work. But there are more unusual tasks for animals to perform in war.

In Lille there is a monument erected to the 20,000 carrier pigeons killed in active service during the World War. Other animals pressed into service are wild bees, goldfish, slugs, sea lions, parrots, canaries, cormorants, and rats. How all of these were put to work, we do not know. But the unusual character of tasks assigned to these mute creatures may be guessed from a few illustrations.

Sea lions, for example, were trained to detect submarines. These animals have an acute sense of hearing and they were readily accustomed to swim towards buzzers which were switched on at various points under the water. After various experiments, the sea lions were taken to the Channel where they frequently proved more effective than scientific submarine detectors. Later on, listening devices supplanted the sea lions.

In all seriousness a suggestion was made to the British War Inventions Board that a flock of cormorants should be sent to the great munitions center, Essen, in Germany, in order to pick the mortar out of the Krupp chimneys and make them useless in manufacturing war materials. Goldfish were found useful in determining the type of gas used in a gas attack. Gas masks were soaked in water after an action and then goldfish were placed in this gas impregnated water.—*Nofrontier News Service.*

LET US WAKE UP TO THE CHANGED WORLD

BY A. MAUDE ROYDEN

From an address given at Los Angeles, California, February fifteen, over the Columbia Broadcasting System.

It has been said in praise of war, and especially of preparedness for war, that "an organism which cannot defend itself is doomed." Obviously that is true: but against what danger is its defense to be made? After all, dangers change! The human race has been confronted with natural catastrophies, with terrible diseases, with changes of climate, with starvation, perhaps, and has had to fight them all. Different dangers have menaced different peoples and different ages. It is those who refuse to understand this, and who go on cheerfully preparing for the fight before last who are now doomed to extinction. The war-mongers of today are like men who prepare for a drought when there is danger of a flood, for a glut when the danger is famine, for an epidemic of yellow fever when the danger is starvation, or for an ice age when what is coming is an earthquake.

In the age of the great dinosaurs, the diplodocus developed a body eighty feet long and a skin several inches thick to protect that body. Unfortunately however, he did not trouble to develop any brains! The result? Oh, well, he disappeared. He had made the mistake of preparing for the wrong kind of danger—for some gigantic enemy perhaps, who had already ceased to exist; so he is gone—was already going, even while he was muttering that he had always been eighty feet long and always would be eighty feet long and had a father who was eighty feet long and a grandfather who was just the same length, and what was good enough for his grandfather was good enough for him.

The people who are muttering about defense against danger today are all right—only, like the diplodocus, they are muttering about the wrong thing. It is war *itself* which is the enemy now—war *itself* that threatens our civilizations. Is there anyone who cannot see that? Any American who cannot? Or who won't? Let him open his eyes and look. The world is full of riches. There is enough and to spare for all. America led the way in proving this, with the aid of modern science and an indomitable spirit. You Americans have founded a New World, not only in the sense that you have moved from one continent to another, but in a deeper sense still. In grappling with the enormous difficulties that confronted you, you have learned how to harness Nature herself to your needs. Where a handful of red Indians found only a scanty supply of food, and little else of all that modern man desires, you have created the world's granary and harnessed Niagara to be your servant. It is true that your task is not yet complete: witness the frosts, floods and droughts you still suffer; witness the fact that according to your President one-third of your people are ill fed and poorly clothed; but you are on the way, and with you marches the world.

But if this is true, war is no longer needed. It has become futile. It is out of date. It is senseless. It is even suicidal, for "an organism that cannot defend itself" against the *real* dangers that confront it is doomed indeed.

Let us wake up to the changed world in which we live, cease fighting the old enemies and confront the new. Your President has put before you the ideal of a warless hemisphere: can he not, refusing to be rebuffed or discouraged, set before all the nations in the world the ideal of a warless world?

I am told that this is the birthday of Susan B. Anthony. If that wise and valiant spirit were still with us, I am convinced that she would be working for Peace as hard as she ever worked for Women's Rights—no doubt she would say that rights mean duties, and the first duty of women today is to see that the world is no longer thought of as, at the best, a law-court or, at the worst, a battlefield, but as a home in which all nations of the world have a share, in which all can be happy, and therefore all can live in peace.

RING OUT WILD BELLS!

Members of the Zurich Synod in Switzerland were recently roused by the wild ringing of the church bells throughout the city of Zurich. What had happened? Were these alarm bells or bells of joy? Nobody seemed to know at first, not even many of the clergy. After a time the occasion for the bells became known. Switzerland had announced a huge new loan for rearmament purposes and this loan had been oversubscribed! High authorities of the church had ordered the ringing of the bells.

Many Swiss church people have not yet forgotten that the church authorities turned down a resolution expressing sympathy for Ethiopia when Mussolini's African war was on. The reason given was that "the church must not interfere with politics!"—*Nofrontier News Service.*

War has lost not merely its last pretence of gallantry; it has lost not merely the slimmest excuse of morality; it has lost its last pretence of sanity. All the other instruments of science have gained in precision. Bad or good, they got what we sent them to fetch more and more exactly. War, scientific war alone, breaks and dissipates that it was meant to capture and hold.—GERALD HEARD.

HELP GET THOSE COWS OFF THE TRACK

BY CHARLES A. COULSON

In January Mr. Coulson, a first honors man and Fellow of Cambridge University, and an ardent Christian pacifist, was one of three British students who came to America to participate in the Emergency Peace Campaign. At a dinner given on the eve of their departure, he gave a farewell message of which the following is a summary.

This is good-bye, for the good ship *Berengaria* is carrying me back to England, and my Pilgrimage of Peace is over. It has been a very happy month I have spent with you; and although you worked me very hard, I want to thank you for it all.

The first night I spent in an American home, I found this little verse on the walls:

"Guest, you are welcome here,
Be at your ease,
Get up when you're ready,
Go to bed when you please."

The first two lines are true, for you did welcome me warmly; but the second two are not, since I found my sleep interrupted to make me speak to high school assemblies as early as 8 a. m. And when I had addressed luncheon gatherings, women's afternoon clubs, and men's evening meetings, you often kept me out of bed asking me questions till after midnight!

But you taught me a lot, too. Someone told me I spoke the "English branch of the American language." If so, then you have been busy teaching me the parent tongue. How, for example, without your help should I have known that "two on a raft" was merely my prosaic "poached eggs on toast?" Or what my host meant the other day when he asked if I preferred my egg done "sunny side up?"

At the door of one of the lecture rooms where I was speaking, I found a huge notice: "Can War Be Stopped by C. A. Coulson?" That was the kind of introduction I liked best, for it gave me a chance to say just what I wanted. And I always found you much interested and very keen on knowing what the real problems of Europe are.

Many stories are told of service on one of our English railroads being interrupted by cows on the track. There are cows on the international line in Europe, and unless we in Europe and you in America move them, there will be no peace.

Just to mention two of these cows, there are the problems of extreme nationalism and of real economic need. The nationalism of Germany and of Italy are psychological, and they need psychological treatment. They are partly the result of the unjust Treaty of Versailles,

and partly of the unwillingness on the part of the great nations to share their riches with poorer nations. Germany and Italy are two of these poorer nations. There is real economic need in Germany and Italy, a great need for grain and oils and fats and other necessities of life, a need that can hardly be satisfied while the trade of these countries is so hampered by tariff walls in America and Great Britain.

As I have spoken to you in America, I have plead with you for a world outlook, a sense of world responsibility, which alone can solve the world problems of today, a higher loyalty even than the loyalty to our country—higher because it dwarfs them all, a loyalty to the Universal Kingdom of God. I have spoken to you of the way in which some of us in England—an uneasy number—have come to realize that war, which is a negation of that higher unity, can never settle the world's problems, and that we must start again justly and with a clean slate. I have spoken of our Peace Movement, of our Peace Pledge Union, and of the Peace Congress to be held in Leeds this summer.

You have listened eagerly as you have realized the common desire for sacrifice and peace existing between your nation and mine. We both realize the price that may be asked. A story is told that when in Ancient Rome a great chasm opened in the streets, an oracle stated that it would never close until Rome threw into it that which she held dearest—an armed and mounted soldier.

It may be that before the chasms now dividing Europe can be filled in, some of the things we most value may have to go. In England it may mean the loss of much of our military pride, our national self-sufficiency, our prestige. Even our empire may have to be sacrificed for the greater good. I know that you in America who have shared with me your hopes and fears, will not be afraid to make great changes and even great sacrifices in the cause of peace.

One last word. If there should be another conflict in Europe—as indeed we pray there may not be — then, unlike those apostles whom my country sent over to you in 1914, I plead with you to keep out of it, at whatever cost. You will not be helping yourselves, for there will be yet another legacy of bad debts and ill-feeling, nor will you be helping us by adding more fuel to the burning. So for your own sakes, for our sakes, and for the sake of the Kingdom of Heaven, please keep out of another war.

Any Social order that involves slavery, as Lincoln said, is about as bad for the masters as it is for the slaves. Any social order that crushes anybody is bad for the characters of everybody.—HARRY EMERSON FOSDICK.

THIS WAR RACKET MUST BE STOPPED

BY GEORGE L. CROSMAN

This is the substance of a paper read recently at a roll call meeting of Friends at South China, Maine, and is published by request of some who heard it on that occasion.

"War Is a Racket." That is what General Smedley D. Butler says about it. He ought to know. A little book of his, recently published, and bearing the above title, is worth reading. With a distinguished military record back of him, he now has turned to exposing war as a "racket" and is campaigning against it as a pernicious practice from which a few profit while the many pay terrible costs.

Our perspective of war has changed in recent years. Christian people formerly opposed war on moral grounds, as being contrary to the teachings of Christ, and because of its iniquities. But recently there have come into the picture factors, until now not well known or understood, which make war seem more horrible and criminal than ever.

Years ago, at the Lake Mohonk Conferences, and in similar conventions, war was treated on what now seem largely academic grounds. Leading diplomats and outstanding men and women from various walks of life, and representing various nations, brought forward their earnest pleas for high international tribunals where disputes between nations could be adjudicated, just as though such disputes were sincere and based on unavoidable misunderstandings. The plans they proposed were for a high International Court, comparable to the Supreme Court of the United States, but functioning among nations instead of among the members of a single nation. These arguments were based on the assumption that the peoples of the several nations did not want war and would welcome some better way of adjusting international differences, although it was noticeable that one nation was always missing and unrepresented at the Mohonk Conferences—and that was Germany.

Men were thrilled with the idea that the nations could become a "family of nations," ready to discuss openly and honestly their differences, and have them settled peaceably by arbitration and without resort to war. The sentiment for peace among nations appeared to be growing: the Lake Mohonk Conferences, representing various civic, religious, and social groups, attracted growing interest and support; the American Peace Society, with our own Benjamin F. Trueblood as Secretary, flourished.

Even the steel-master, Andrew Carnegie, became so peace-minded that he gave $1,500,000 to help build the Peace Palace at the Hague. Later he added $10,000,000 to establish a Peace Fund, the income from which was to be used "to hasten the abolition of international war." So optimistic were Mr. Carnegie and his friends that the peace propaganda of that day would spell the end of international war that the trustees of the Fund were directed "to consider what was the next evil of the world that should be tackled for the advancement of the happiness of mankind." And just three months before the Germans marched into Belgium, Mr. Carnegie gave $2,000,000 to the Church Peace Union to promote the cause of universal peace.

Then came the war—a war on which Carnegie and all the other peace people had not reckoned. And still America clung to a dream of peace. Europe might be war-torn, but America would stay out! President Wilson was re-elected in 1916 largely because of the effectiveness of his campaign slogan, "He kept us out of war." Even before the election, however, conditions which would drag America into the war were taking shape, although the country at large did not know it. Then, and later, propaganda became so strong that the churches in America and even the American Peace Society itself fell before the insidious and plausible arguments for American participation.

Then after the war, what? On the part of those who had failed to keep their faith in God's leadings there was great remorse. Ministers who had gone over-seas and sincere Christian laymen who had gone with them came home after the war was over to discover that after all, Christ's teachings are true, that might does not make right, and that war does not end war but only creates hate. So mortified were some of them by their own former attitudes and actions that they have been apologizing ever since.

And during all those years, while the Christian people of the world, arguing and agitating against war on ethical and moral grounds, thought they were getting somewhere, they were being undermined and betrayed by the shrewd war profiteers, whose doings were little known to the world at large. Unsuspected by the friends of world peace, these international salesmen of armaments and war materials, whose operations were fomenting fear, jealousies and hates among the nations, were all the time urging on the "dogs of war." Mere jokes to them, were peace conferences and peace activities.

Recent exposures of their activities have changed the basis of peace discussions everywhere. We now recognize that war profiteering is at the bottom of all world peace problems. The question which now faces us is, "How can

we take the profits out of war?" Sometime ago, the magazine *Fortune*, in a striking article entitled "Arms and the Men," disclosed the world-wide activities of the war profiteers and munition makers. Widely circulated and reprinted in pamphlet form, this article formed the basis of the Nye Congressional investigation which proved the truth of the disclosures.

Aside from its ethical and moral aspetcs, war is a crime against the young men of the nation, against the homes of the nation, against the mothers of the nation. We all believe in true patriotism, but we protest, and in a protest that it fast becoming nation-wide, against the so-called "patriotism" which demands that Young America lay down its life to protect the profits of the munition makers.

The big bankers who make war loans and profit immensely by them know no nationality. Neither do the armament makers and the steel manufacturers. Their jobs are to make money. To do it, they play one nation against another and sell their products by capitalizing on international fears. Over in Europe all the nations are living in a paroxysm of terror. France is afraid of Germany, Germany is afraid of France, both are afraid of England, and they and all their neighbors are afraid of Russia and Italy. These fears the armament makers, who are expert at starting war scares, promote and use as a means of getting trade. Bribery, duplicity, any means that will foment the war spirit, are their tools in trade. To profit from the sale of their products, they are willing to put the United States or any other country into war.

And then, to protect the profits of these international bankers, munition makers, and others having obligations outside our country, the finest of our youth are made victims of sacrifice. To protect the investments of our commercial interests in foreign countries, we coin the gold of war profits into the life-blood of our sons, who by insidious propaganda are made to believe that their sacrifice is for high ideals.

Lately, much has been said of the right of young men subject to military draft to have something to say as to whether they will go to war. Thousands have voted that they will not—unless to protect the country from invasion—which is a most improbable contingency. General Smedley Butler advocates a federal law providing that war cannot be declared until a plebiscite, with voting limited to men eligible to draft, has been held to determine whether our country shall go to war. Such a law might be a means of correcting some of the abuses of war. Militarism has become the most stupendous of all rackets. It must be stopped.

NO-FOREIGN-WAR CRUSADE IS LAUNCHED

April 6, 1937, will mark the twentieth anniversary of the day American entered the World War. The same day will mark the opening of the No-Foreign-War Crusade being sponsored by the Emergency Peace Campaign under the honorary chairmanship of Admiral Richard E. Byrd, retired naval commander and explorer.

Fully resolved that never again must American boys be sacrificed on foreign battlefields, the Crusade will be directed toward two objectives, namely: "to make articulate and effective the widespread determination to keep the United States our of war in Europe and Asia," and also "to promote ways and means of keeping this country out of war."

Admiral Byrd is serving as chairman of this Crusade as the crystallization of a decision he reached while lying "on the edge of life" in the shadow of the South Pole, at Advance Base, last outpost of civilization.

On that occasion, he lay deathly sick from the poisonous fumes of a faulty oil stove, a solitary figure, encompassed by the wild and lonely vastness of ice and snow. He spent his time meditating on the pettiness of men. In his diary, he wrote in a painful hand:

"The distance and detachment of this place seem to soften some human follies; others take on added significance. But from here the great folly of all follies is the amazing attitude of civilized nations toward each other. It seems a great madness. If this attitude is not changed, I don't see how our civilization, as we know it, can survive."

It was then that he vowed that "if I survive this ordeal I shall devote what is left of my life largely to trying to help further the friendship of my country with other nations of the world." His taking over the chairmanship of the Emergency Peace Campaign's No-Foreign-War Crusade is the first step in fulfillment of his vow.

On the opening night of the Crusade, there will be a national broadcast with three distinguished speakers. They are: Admiral Byrd, Mrs. Eleanor Roosevelt, and Dr. Harry Emerson Fosdick, eminent radio preacher and honorary chairman of the entire Campaign.

At the same time, one of the most dramatic and unique features of the entire program will be staged in countless homes, clubs, and churches all over the country. In 2000 communities, it will be "home night" for countless thousands of radio listeners as they invite their neighbors, relatives, lodge members, and others into their homes, fraternal organizations or church club rooms to hear this dramatic broadcast. Most of these individuals will provide suppers or dinners for their guests, depending on their residence. If residing in the Far-West, dinners will, in all probability, be served because of the earlier hour, the broadcast to take place at 10:30 p. m., eastern standard time (7:30 Pacific time). In the East, late suppers will be in order. It is expected by Campaign leaders that in this manner, a large percentage of the radio-listening public will hear the broadcast.

Officials at national headquarters in Philadelphia join in urging as many people as possible to stage these "radio-dinner-parties" so that the message of the "No-Foreign-War Crusade" will reach a full proportion of the American public.

The country-wide Crusade is expected to last from April 6 until May 9. Four-day campaigns will be held in many communities at suitable times, during which, from five to ten outstanding speakers will be available for important meetings of local organizations.

Speakers will also be sent to numerous local institutions and to adjacent communities at various times, including luncheon clubs, commercial groups, veterans' associations, labor unions, women's clubs, parent-teachers' associations, schools, colleges, churches, synagogues, etc.

April 11 will be observed as "No-Foreign-War Sunday" in many of the churches and synagogues, when appropriate sermons will be delivered and programs presented in keeping with the general scheme.

At the meetings, it will be urged to pass resolutions requesting the adoption of specific legislation to prevent war and citizens will be encouraged to send telegrams and letters to Washington, asking senators and representatives to vote "anti-war."

The Crusade's plans also call for the promotion of the national enrollment of peace workers, frequent use of the radio, cultivation of the daily press, the circulation of peace literature on a mass scale, and the covering of communities with anti-war window-cards and posters on billboards to the extent possible.

Emphasis will be given through various channels to the efforts of the Campaign to change the basic policy of the United States from one of preparation to fight anywhere on the globe in defense of American lives and property to one of preparedness to defend the shores of the United States only.

Officials at Philadelphia state that the Campaign will go further along the line of building public support for the extension of reciprocal trade agreements and other means of easing economic tensions among nations.

THOMAS J. DONOHUE and
LOUISE A. STINETORF.

QUAKER YOUTH IN ACTION

S. EMILY PARKER, Executive Secretary of the Board of Young Friends Activities

SECOND STEP TAKEN IN YOUNG FRIENDS FELLOWSHIP

A previous page has told of the anticipated conference at Pendle Hill, March 6-7. Perhaps many young Friends are awaiting eagerly the outcome of that gathering. One of the most significant features of any conference is its personnel, or "who's who." Space will not permit the listing of all those who attended, but it will be interesting to see the list of Yearly Meetings from which the group was gathered, in order to see just how representative a group it was. The following Yearly Meetings had at least one member at Pendle Hill. Baltimore (F.), Canada (F.), Iowa (F.), Iowa (C.), Indiana (F.), Nebraska (F.), New York (F.), New York (G. C.), North Carolina (F.), Oregon, Philadelphia (Arch Street), Philadelphia (Race Street), Wilmington (F.), and Western (F.).

By bus, by train, by car—and in spite of cars—the group gathered in the Friendly atmosphere of Pendle Hill. The purpose of the gathering has previously been described. Individuals responsible for the work and concern of young Friends in various Yearly Meetings gathered to think through and plan for the corporate fellowship of the younger members of the Society of Friends and to discover ways in which they might more vitally contribute as individuals and groups to the Society of which they are a part and, through that Society, to the world which so badly needs a Friendly message.

David W. Day, Chairman of the Board of Young Friends Activities, served as chairman for the Conference. The fact that the B. Y. F. A. has felt it wise to discontinue an active program with an office and an Executive Secretary, and the resignation of the membership of the Central Committee of the American Young Friends Fellowship left the way open for an executive group, representing all young Friends, under the name of The American Young Friends Fellowship, to be named and empowered to function.

It was felt that while Yearly Meetings and local groups will always have certain concerns and resulting activities which they feel they must carry on, there is still room for some group to inter-relate concerns and to encourage the deepening of our sense of fellowship. Such is the responsibility of the Executive Committee of the American Young Friends Fellowship. The Executive Committee is made up of a Central Committee of three — Howard Hackney, Chairman, Ruth Burdsall, Secretary and Treasurer, and Mabel Coffin—and the following persons: Lewis Benson, Ben Burdsall, Ardith Emmons, Alec Hay, Wilbert Braxton, David Day, Albert Simon, Joseph Silver, Charles Thomas and Elmore Jackson.

The Quaker Youth Center was named as the focal point of the American Young Friends Fellowship. Any concern or question addressed to the American Young Friends Fellowship at the Quaker Youth Center, 811 South A Street, Richmond, Indiana, will be welcomed.

The task of the Fellowship will become more clearly defined as the Executive Committee has opportunity to meet from time to time, but a few matters were listed as being important responsibilities of the Fellowship. Intervisitation, arranging for the visits of young Friends coming to the World Conference, sharing in the planning of regional conferences following the Conference, arranging Seminars and calling National Young Friends gatherings were mentioned as concerns which might well occupy the attention of the Executive Committee.

Open meetings of the Executive Committee will be held in different parts of the country. It is anticipated that one will be held at the time of the World Conference.

The summer of 1938 was set for a Fellowship Conference.

It was in December of 1933 that the possibilities for an American Young Friends Fellowship were discussed. Through the years, the conception of such a Fellowship has grown and become clarified. Its complete unfolding is still not known, but year by year as young Friends have opportunity to test its place, the function of such a Fellowship becomes increasingly significant. Thus another step in the development of the American Young Friends Fellowship has been taken. All who attended Pendle Hill will testify to the rare combination of inspired vision and practical reality that blended to shape plans for the future. In routine business and moments of worship alike might be sensed the keen desire of all to "know one another as fellow workers in the things that endure."

HASTA LA VISTA!

Tradition has it that if March enters like a lion she goes out like a lamb, or vice versa. Readers, young Friends or older, may decide for themselves which it was for 1937, but whether she left like a lion or like a lamb she left accompanied by the Executive Secretary of the Board of Young Friends Activities. The resignation of the Executive Secretary has been previously referred to. This is to serve only as a reminder. Questions regarding young Friends' plans, programs or possibilities, or requests for information, books, or any matter of concern that would naturally have been directed to the B. Y. F. A. Secretary may be sent to the Quaker Youth Center, either directly or to the Secretary of the American Young Friends Fellowship at the Center. That there will be no Executive Secretary is no reason to suppose that there is any less concern on the part of young Friends or lack of enthusiasm for the work of Friends. Instead of one person being largely responsible for certain phases of the work, the responsibility will now be shared by many. This may prove to be a real factor for good if young Friends everywhere will sense the concern and responsibility which must be borne by all of us in carrying forward our ideas and tasks.

Although this in only a reminder, it would be incomplete without mentioning the deep appreciation which the Secretary feels for the great joy which has been hers in the fellowship of many young Friends. We have come to "know one another in the things that are eternal," we have worked, we have worshipped, we have known much of fellowship and fun. When everything else is forgotten there will still remain that abiding sense of *belonging* to a great Society, a Society of *Friends*. No matter where we go, how far or how long the time between our meetings, we will be bound together as those are bound who have known the fellowship of work and play and concern and love. These things go on forever. So leaving isn't goodbye, it isn't a separation, it's only *"hasta la vista"*, until we meet again!

MEMORIAL NUMBER OF THE SILENT FELLOWSHIP

Friends of Carolena M. Wood and of the Quaker Youth Center are again reminded that the second issue of the Silent Fellowship which has been dedicated as the Carolena Wood Memorial Number, is now available and may be had by writing the Quaker Youth Center. Single copies are 15 cents, ten or more to the same address, 10 cents each.

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

KIRBY PAGE JUSTIFIES NO-FOREIGN-WAR CRUSADE

Editor, THE AMERICAN FRIEND:

April 11th will be observed widely throughout the United States as No-Foreign-War Sunday. This participation will be part of the No-Foreign-War Crusade, which is being promoted by the Emergency Peace Campaign as its fourth cycle, with Admiral Richard E. Byrd as Honorary Chairman, and Harry Emerson Fosdick as Chairman.

Two significant criticisms are being directed toward this crusade. Many absolute pacifists are deploring its half-way character and are urging that the slogan "No-War Crusade" be substituted. The charge is also being made that the crusade will be isolationist in effect, that it will tend to strengthen the convictions of many citizens of this country that we will do well to let Europeans and Asiatics "stew in their own juice."

Supporters of the crusade call attention to two significant facts: first, countless Americans who would feel obliged to support their government in waging war against an invader of our own soil, are nevertheless insistent that we keep out of war in Europe and Asia. And, second, there is little likelihood of this country being called upon to take up arms within the next few years to repel an invader, but there is an ominous possibility that we may be drawn into a general European or Asiatic war. If therefore sufficient unity could be secured to keep our government from engaging in war on the other side of the Atlantic or the Pacific, there would remain only a slight possibility that we would go to war at all. For this reason many extreme pacifists are enthusiastically supporting the crusade.

The members of the council of the Emergency Peace Campaign are overwhelmingly opposed to isolationism. They point out that this crusade offers a superb opportunity to demonstrate to the American people that if they desire to keep out of war in Europe and Asia they must support four proposals: (1) help to relieve economic distress in other lands and thus ease economic tensions by opening the channels of trade; (2) strengthen international agencies of justice, including membership by the United States in the World Court and in the League of Nations on terms that are consistent with the Briand-Kellogg Pact and that safeguard the right of this country to refrain from armed action in foreign lands; (3) avoid a race of armaments by changing the military and naval policy of this country from one of preparedness to fight anywhere on earth in seeking to protect American life, property and interests to a policy of preparedness to defend our own soil only, as a first step toward total disarmament; (4) complete the adoption of a program of mandatory embargo against the sale of war implements to all belligerents and of a mandatory embargo against the sale of oil, cotton, iron, and other war materials in excess of normal peacetime requirements, sales being permitted up to the limit of a quota based upon a five-year average on condition that these commodities be paid for in cash and carried away in ships of other countries than the United States. The No-Foreign-War Crusade is isolationist only in the sense of being isolationist-from-war in foreign lands.

Ministers and teachers and leaders of young peoples' societies who desire to observe no-foreign-war Sunday on April 11th may secure free a 48-page handbook and a discussion outline with ample factual data from the nearest area office of the Emergency Peace Campaign, or from the National Office of the EPC at 20 South 12th Street, Philadelphia.

Do any of us have more urgent business than the task of helping to keep the United States out of war and of working for world peace?

KIRBY PAGE.

FRIENDS AND CHURCH UNION

Editor, THE AMERICAN FRIEND:

Now that John D. Rockefeller, Jr. has publicly advocated the union of Protestant churches into a community church, it is desirable for each denomination to consider what this would mean.

The Community Church in New York City is under the able and brilliant leadership of John Haynes Holmes, who is also chairman of the Civil Affairs Committee, dedicated to making a decent city out of that polyglot organization. It has often occurred to me that the Society of Friends would have fewer changes to make, if any, than any other Protestant group, if the Federal Council of Churches were to put Rockefeller's proposal to the test of practice.

The New York Community Church members recite the following in conclusion of the invocation at the weekly services of the congregation:

"Unto the Church Universal, which is the depository of all ancient wisdom and the school of all modern thought; which recognizes in all prophets a harmony, in all scriptures a unity, and through all dispensations a continuity; which abjures all that separates and divides, and always magnifies brotherhood and peace; which seeks truth in freedom, justice in love, and individual discipline in social duty; and which shall make of all sects, classes, nations and races, one fellowship of men—unto this church and unto all its members, known and unknown, throughout the world, we pledge the allegiance of our hands and hearts."

Someone has summed up a great controversy about social organization by saying, "No one wants individualism in his water supply, nor socialism in his religion." This is a true word, and yet many small church groups might gain strength by union, and furthermore, by putting ancient differences into the background, clear the way for more peaceful emphasis upon the essentials of the religious life.

Would it not be desirable for Friends at the forthcoming World Conference, to earnestly consider their opportunity for a constructive contribution to this movement toward a closer federation of the churches in this modern day? Would not such an effort tend to remove one of the heaviest obstacles to effective missionary work both abroad and at home? Would it not open the way for a renaissance of religious life quite in keeping with the needs of our time?

WALTER G. BOWERMAN.

Leonia, New Jersey.

A. F. S. C. IN SESSION AT BALTIMORE

A regular monthly meeting of the American Friends Service Committee was held, together with Baltimore Friends, at the Park Avenue and Laurens Street Meetinghouse on Saturday, March 20. About one hundred Friends met in the late afternoon and, with an interval for supper, reconvened for an evening meeting.

The work of the Service Committee was broadly surveyed with emphasis on the projected Spanish relief work, on this year's Institutes of International Relations and Work Camps, enrollment for which is now progressing. Baltimore Friends were keenly interested in these projects and also in the coming Friends' World Conference which will bring many Friends from abroad to visit meetings during the summer. The occasion was marked with fellowship and a sense of unity among Friends in the many fields of service to which they have been called. The meeting was under the chairmanship of Patrick Murphy Malin.

FAIRMOUNT MEETING IS GOING FORWARD

During the first two weeks of March, Willard O. and Caroline Trueblood conducted meetings and visited families in Fairmount, Indiana, and their sojourn in that community heightened the standard of life of all those with whom they came in contact. Dr. Trueblood's sermons were given in a clear and forceful manner, and so amplified by experiences out of life that one could not but heed his message. High school students heard him eagerly, and many of them publicly expressed a desire and willingness to build their lives upon Christian principles.

Caroline Trueblood found her place of service with the young people. One Sunday morning, during the Sunday School hour, she spoke to the young women; another Sunday morning to the young men; and in one of the evening meetings to all of the groups. Her messages were well received.

To measure the value of the Truebloods' helpful influence upon the church and community is impossible, but we have heard the voice of God through a modern Moses saying, "Speak unto my people that they go forward." Fairmount Meeting is going forward.

PASTORS SHORT COURSE AT OSKALOOSA

From March 8 to 12, the pastors and Christian workers of Iowa Yearly Meeting assembled at Wm. Penn College, Oskaloosa, to enjoy a gathering which is recognized as one of the outstanding annual events in this section of Quakerdom. A fine response to the invitation of the College which acted as host, was ample evidence of the appreciation which ministers feel in being privileged to spend a few days in quiet retreat and spiritual refreshment.

The opening session on Monday evening was addressed by Ermin Perisho, head of the college Bible Department, who used as a basis of his message the words of St. Paul, "Woe is unto me if I preach not the gospel."

Other gracious ministries included a presentation of the "Field of Iowa Yearly Meeting" by Richard Newby, Yearly Meeting Superintendent; a very brief talk by D. Floyd Perisho, who is slowly recovering from a severe and protracted illness; demonstrations of student talent in the music and speech departments of the College; a demonstration of visual education by Frank W. Dell, pastor of College Avenue Friends Church, assisted by more than thirty boys and girls to whom he is giving excellent instruction in a pre-Easter class; and some very illuminating presentations of the possibilities of the rural church by Dr. Ray Wakely, Professor of Rural Sociology at Iowa State College. Other guests from outside the Yearly Meeting were Dr. Albion R. King, acting President of Cornell College, Methodist, who spoke several times on phases of the liquor traffic, "Religion for Such a Time as This," and "The Tie That Binds," and a young Friend, Beatrice Shipley of Germantown Meeting, Philadelphia, whose presence and message were appreciated. Church financing and other practical problems of the church were helpfully discussed also.

Not least among sources of uplift and strength was the daily worship period, held in the college reception hall, where an informal circle waited on God and responded to the promptings of the Spirit. Percy M. Thomas, pastor of Des Moines Friends, paid tribute to the profound "unity of the Spirit" experienced throughout the various sessions. Grave problems and deep needs are not minimized, but an enlarged sense of God's sufficiency and the privilege of cooperating with Him brightens the outlook for Wm. Penn College and for Iowa Yearly Meeting.

FOR OBSERVING RURAL LIFE SUNDAY

Rural Life Sunday will be observed this year on May 2, 1937, and all churches are urged to join in the observance of the day. Launched in 1929 at a meeting of the International Association of Agricultural Missions, Rural Life Sunday is held every year, the fifth Sunday after Easter, under the auspices of the Home Missions Council and the Federal Council of Churches. Leaflets giving suggestions for the observance of this special day have been prepared by the Committee on Town and Country and are being sold at three cents for single copies, or $1.10 for a hundred copies, plus postage ($4.50 for five hundred copies).

Leaflets on Continuing Education for Pastors, giving lists of the 1937 interdenominational schools for pastors and workers in town and country areas are also available at $1 per hundred copies. Then, too, there has just come from the press an eighty-five page booklet, "The Church and the Agricultural Situation," which contains the papers presented at the National Conference on the Rural Church at Ames, Iowa, the latter part of 1936. The price of this is fifty cents. In January of this year a national conference was held on the City Church, and the sixteen addresses made at that time are now in process of publication. They will be ready for distribution within several weeks at a price of fifty-five cents each.

Send your orders for the above publications to the Home Missions Council, 105 East 22nd Street, New York City.

MINISTERS CONFERENCE AT GREENSBORO, N. C.

About forty-five ministers, ministers' wives and workers met in an all-day conference at Asheboro Street Meetinghouse, Greensboro, North Carolina, March 2. The program, largely worked out from individual problems and questions previously sent in to the program committee, was based on six topics of major importance.

The discussion on Pastoral Problems was led by Murray C. Johnson, who spoke on the means whereby pastors may deepen their own spiritual life. His remarks were followed by similar ones by Clifton C. Pearson and John M. Permar.

Aided by Elbert Newlin and Lewis W. McFarland, Milo S. Hinckle conducted discussion of the second topic, Organizational Problems, in which the importance of inactive and young members sharing in the responsibility of the meeting's organization was stressed.

The subject of Youth and the Church was presented by Clara I. Cox who stressed the significance of a suitable home environment. Reuben J. Payne plead for greater understanding and cooperation between young and old people.

Assisted by Calvin L. Gregory, Ralph Levering led the discussion of Financial Problems, asserting that the raising of money was a task to be undertaken not by pastors but by consecrated Church members.

The task of the Church in interpreting the "Way of Life" was set forth in G. Whitford Edgerton's talk on the Church and the Community.

The opportunities, privileges, and duties of our pastors were surveyed in a discussion of the Status of Friends Ministry. To this subject both Herbert L. Huffman and Isaac Harris spoke.

At the noon hour, Frederick J. Gillman, English Friend and hymnologist, talked on the importance of keeping our hymns up-to-date so that they may bring messages for the present day.

The wives of the ministers met in a short session of their own to study some of their problems.

Contributing to the success of the day were the following persons: Bascom Rollins and Seth Hinshaw who led devotions; Herman Parker who presided over the sessions; and D. Virgil Pike, secretary of the day, whose suggestion that ministers in attendance formulate common goals toward which they should work, led to the appointment of a committee to consider the matter. Members of this committee are Murray C. Johnson, Bascom G. Rollins, and Milo S. Hinckle.

AFFILIATED MEMBERSHIP AT POPULAR RIDGE

At their March Monthly Meeting, Poplar Ridge, New York, Friends adopted a plan sponsored by the South Cayuga (County) Larger Parish, of which they are members, to invite into affiliated membership persons who habitually worship with us and engage in church activities, but who are members of other denominations elsewhere. (Two persons living outside the community have by their special request been thus affiliated with us for years.) This plan for increased Christian fellowship was originally suggested to the Larger Parish Council—consisting of nine churches representing five denominations—by our pastor, L. Willard Reynolds.

In connection with the Easter season a good Friday service was held. "The Terrible Meek" was presented, and on Sunday evening the choir sang a cantata, "In the Garden of Joseph."

The efficient service of Sabron Reynolds is greatly appreciated in dramatics and in special services, as well as in her work with the young people, while L. Willard Reynolds' fine tenor voice is a real inspiration in the singing. The latter has been teaching a class in Weekday Religious Instruction in the local high school.

Great interest in missionary activities has been manifested recently. On Men and Missions Sunday a brief account of the work of Robert L. Simkin in China was given by his brother, Alfred E. Simkin, both men being members of Poplar Ridge Meeting. The Woman's Missionary Society cooperated with the women of the Larger Parish in observing the Day of Prayer for Missions. In January the Society gave an African luncheon at the church to a large group of women and children. An interesting program featuring facts about Africa was given: riddles, Negro spirituals, a playlet about Livingstone, and steropticon pictures of Friends work there. A table of curios from Africa gave the desired atmosphere for the occasion.

Cooperating with the Larger Parish, Friends observed the Preaching Mission in November by a week of special evening services conducted by L. Willard Reynolds. The central theme of the services was Fundamentals of Faith.

THE ANGEL OF DEATH OVER WICHITA

The hand of death has been heavy upon University Friends Church at Wichita, Kansas, recently. Four of its members have been taken during the past month, three of them in the prime of life.

In addition to Wendell Hoyt, whose death was reported in THE AMERICAN FRIEND recently, Dr. James Macy, aged thirty-eight, assistant superintendent of the county hospital and one of the promising young physicians of Wichita, was killed March seventh in an automobile collision as he was on his way to visit a patient. He was buried at Cottonwood Meeting cemetery on March 10.

Eva Nichols House, wife of William E. House, a minister, and one of the most beloved young matrons in the church, was taken Friday night, March 12. She leaves a husband and two young children. Burial was Monday, March 15, at Wichita.

The fourth of the number was Oliver C. Carter, aged eighty-four, a birthright Friend and a member of University church many years, taken by an attack of influenza, February 23.

Cora Kershner, mother-in-law of Dr. James Macy, who was with him at the time of his accident, was also painfully injured, and will likely be in a hospital for some time. She is a prominent W. C. T. U. worker and prohibition lecturer.

EDWIN McGREW ACCEPTS PENN PRESIDENCY

The many friends of William Penn College who have not already been apprised of the fact will rejoice to know that Henry Edwin McGrew, pastor of the Friends Church in Pasadena, California, has accepted the insistent call to return to his alma mater as its President. He was head of Penn College from 1918 to 1927. After extended correspondence in an effort to induce him to undertake the leadership of the College, the Board elected him President at a special meeting and received his acceptance the middle of last month, announcement of which has aroused much enthusiasm both on and off the campus. He is expected to arrive at Oskaloosa soon. Professor Paul N. Russell, head of the Department of Mathematics and Physics has been elected Vice-President.

Another important appointment is that of C. V. Stanley of Des Moines, Treasurer of Iowa Yearly Meeting, as Financial Director of the College. It is expected that an aggressive campaign for funds will be promptly organized.

THE WHITTIER

A Friendly Place where you will find attractive and comfortable accommodations, appetizing food, and economical rates. Fifteenth and Cherry Sts. Owned and operated by The Philadelphia Young Friends' Association. F. M. Scheibley Management. Strath Haven Inn, Swarthmore, Pa.; The Hamilton, Norristown, Pa; Chester Arms, Chester, Pa. The Whittier also has facilities for luncheons, banquets, meetings and conventions. Telephone: Rittenhouse 5850.

SOME SUMMER SESSION HIGH LIGHTS

The Pendle Hill Summer School, now in its seventh year, will present little to remind students of the usual academic routine. A group of persons, not exceeding forty in number, will sojourn for a month, June 24 to July 23, on a beautiful country estate near Philadelphia, to examine and discuss religious and social problems of supreme importance in the present day. The general subject to be considered in the summer of 1937 is the relationship between the religious and the social activities of mankind.

Attendance upon lectures is not the only or even the most important feature. Each day begins with a period of collective worship and meditation. Lecturers are in residence and are available for private conference. Specialists in particular fields are brought to the summer school for short periods to take part in specific programs.

Among those directing the course of study will be the three in charge of the course on Contemporary Trends in Christian Thought: Emil Fuchs, a German Friend noted as the founder of adult school work in his native country, and until recently Professor of Theology at Kiel; Wilhelm Pauck, Professor of Church History and Historical Theology at Chicago Theological Seminary and author of "Karl Barth;" and Max Yergan, for many years secretary of the International Committee of the Y. M. C. A. in Africa. Howard Brinton will give a second course on Mystical Elements in the Religions of the World, while Anna Cox Brinton will be coordinator of the one on Character Development of Children and Young Persons, to be addressed by Grace Loucks Elliott, author and lecturer in Religious Education at Union Theological Seminary, by Lois Meredith French, instructor in Mental Hygiene in the New Jersey State Normal School, and by Catherine Cox Miles, Professor of Clinical Psychology at Yale University. Clark Kerr, economist and instructor in Social Science, Antioch College, and Peter Scott, leading figure in the English "Order of friends," will direct the fourth field of study, that on the Growth of the New Community.

Friday afternoons and evenings will be devoted to programs and lectures, to which friends of Pendle Hill are cordially invited. At four o'clock a play will be presented or a selection read by a member of the group.

QUAKERDOM · AT · LARGE

Ben Gerig, a member of Geneva Friends Meeting, Switzerland, and connected with the Secretariat of the League of Nations, arrived in the United States on March 22. He expects to visit among Friends in this country for several months.

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As a part of their campaign for securing funds with which to erect a new women's dormitory, the Women's Auxiliary for Pacific College put on a big banquet at Newberg, Oregon, on March 11, that was attended by about three hundred and fifty townspeople and other friends of the College.

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Two English women Friends were reelected as Labour members in the London County Council election recently. Ada Salter has been Mayor of Bermondsey and was the first woman Mayor in London. She is the wife of Dr. Alfred Salter, M. P., who last year accompanied George Lansbury on his American lecture tour undertaken in behalf of the Emergency Peace Campaign. The other successful candidate was Dr. Mary O'Brien, wife of J. Theodore Harris.

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Gordon and Jane Thomas Bowles, who have spent two or three years in south central Asia doing research in comparative Anthropology, have returned to this country and stopped off at Richmond. March 21 and 22, on their way to Cambridge, Massachusetts, where Gordon will resume his work on the staff at Harvard University. On the evening of the 22nd he addressed an Earlham audience on the nature and significance of his investigations in Asia, from the Tibetan border on southeast to Burma and West China. When his data, together with that collected by others, is organized and studied, it is felt that considerable light will be thrown on the race history and migrations in ancient Asia.

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Under date of March 21, we have this note from Warder C. Allee, of Chicago: "On this, the first day of Spring, it is pleasant to report that the secretarial force of the Mid-West Institute has just been in to announce their mutual engagement to be married. This rounds out a remarkable record. E. Raymond Wilson was married after his first year on this work. Clare Berry and William Newman were married before the end of her first year, and now Alfred H. Cope and Ruth T. Balderston announce their engagement." Warder Allee asks pointedly whether the Central Offices can show as good a record. Well, it isn't so bad, but Cupid is rather more deliberate in Richmond than he appears to be in the Chicago area. As regards Alfred, the rule seems to hold that the bigger they are the harder they fall—and the quicker.

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English Friends are among the selected groups which are accorded the time-honored privilege of calling upon the king when he succeeds to the throne and presenting him with a brief address. They availed themselves of this privilege when Edward VIII became king, and when, within a year, the opportunity was again presented on the accession of George VI, there was some question among Friends as to whether a delegation should be sent to Buckingham Palace unless they really had something to say to the sovereign. (We heard an English Friend remark recently that "there is generally quite a push to get on the committee!") However, the address was presented, and now we read that Friends have received an invitation to appoint a representative to attend the Coronation, for which honor they have designated Wilfrid Littleboy, Clerk of London Yearly Meeting. It is a fine piece of historic compensation, to say the least, wherein the one-time lowly and proscribed Quakers now find themselves among the royally-elect. And, to be sure, we have never heard it intimated that the English Quakers were not "diligent in business!"

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Many of our readers will recall appreciatively the presence at the sessions of the Five Years Meeting in 1935 of the Recording Clerk (Executive Secretary we would say in this country) of London Yearly Meeting, William F. Nicholson and his wife, E. Marion Nicholson. After serving in that capacity for twenty years, he retires in June. In its current issue the London *Friend* announces the appointment of his successor, Stephen J. Thorne, the first "convinced Friend" ever to hold that post, if the first Recording Clerk or two be excepted, when of course all members were so by "convincement" and not by birth. An "absolutist" C. O., Stephen Thorne joined Friends soon after the war and since that time has taken an active part in the work of the Society, both in the local meetings with which he has been associated and in the wider social outreach of English Quakerism. In 1932, he went to assist William Noble at Maes-yr-haf in the Rhondda in unemployment relief. After a time he was principally connected with the Friends' Allotment Scheme, and in November of 1935 he was invited to join the Land Settlement Association as organizer of Part Time Group Holdings. Stephen Thorne will be the sixteenth Recording Clerk to serve English Friends since the year 1657.

NEWS OF OUR MEETINGS

Mary I. Gifford was re-appointed President of the Missionary Society of the Allen's Neck Meeting, Dartmouth, Massachusetts, at the March meeting. This group, though small in numbers, carries on an active program. From articles made at the monthly meetings they have realized tidy sums—$62.50 at the Bible School Clambake last Fall, and $46.50 at the Christmas season. This year they were able to contribute $100 to the budget of the Yearly Meeting of Friends for New England, $10 each to the Faith, Hope and Love Funds, and $5 to the Missionary Union of the Yearly Meeting. Their activities, however, are not limited to sewing. They participate in the missionary reading contest and are eager listeners to the messages which their pastor, James Wild, brings them on present day missionary endeavor and literature. Special lectures, such as that given by Gladys Parker of New York, accompanied by Florence Mills, on conditions in Egypt, are occasionally heard.

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Wichita Quarterly Meeting was held at Argonia, Kansas, March 12-14. At the meeting of Ministry and Oversight, Lance Brady, pastor at Rose Hill, brought a helpful message. The Friday evening session was in charge of the Department of Christian Education, with a group of students from Friends University speaking. Short addresses were given on these subjects: Religion in the Extra-Curricular Activities; Religion in the Classroom; and The Christian Organizations of the School. Special music was furnished by members of the group. Richard Wiles, pastor at Northend Church in Wichita, brought a stirring message on soul winning at the Saturday morning session. We were glad to have with us Beatrice Shipley, a young Friend from Philadelphia, who is visiting among western Friends. At the Christian Endeavor session, Gervas A. Carey gave an Easter message on eternal life.

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O. Herschel Folger, pastor of the Whittier, California, Meeting gave a series of well received, pre-Easter messages: Christ the Healer; His Transfiguration; the Triumphal Entry; and the Easter Message. Following the

Easter season he began another series to include these themes: Christ in Business; His Message; His Enthronement; and His Availability. . . Recent Sunday evening Mission services have been conducted by Eva Solomon, Dr. Paul Smith, Wilmer Pyle, Randolph Carter and the pastor. . . Following the Church Night Dinner, February 24, our Japanese Friends from nearby Norwalk, gave a splendid program. The after-dinner message on March 3 was given by Dr. Herbert E. Harris, who spoke on Modern Literature. Our Mexican Friends of Whittier gave the program on March 24. Whittier Quarterly Meeting, held at East Whittier, February 20, was well attended, ninety boys and girls being present. They took part in the worship period, led by Vaugh Stolp, before withdrawing for their own special service. O. Herschel Folger gave the Quarterly Meeting message, speaking effectively on individual responsibility, from Gen. 39:22.

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Harley Moore, Superintendent of California Yearly Meeting, recently held a series of meetings at Inglewood Friends Church.

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Quaker students from Iowa and from other Friends meetings outside the State who are attending Iowa State College at Ames, Iowa, meet the second and fourth Sunday of each month for fellowship and worship together. This year they are studying the booklet prepared by Elton Trueblood on the World Conference of Friends. During the year they have appreciated the visits of Grete Sumpf from Germany and of Beatrice Shipley from Philadelphia. A dinner was given in the latter's honor on March 2, after which she talked on Commission One of the World Conference.

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R. Ernest Lamb, Los Angeles, California, Friends pastor, and J. S. Sorenson, pastor at El Modena, are to give messages over KFI in connection with a Church Federation program. . . . Ray Lydeard, Peace Committee Chairman, reports that Los Angeles Friends purchased forty tickets to the recent Maude Royden-Sherwood Eddy mass meeting held in their city.

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Dublin, Indiana, Friends held special services during the week preceding Easter Sunday. On March 21, Frederick J. Gillman, English Friend and authority on hymnology, was with them in their morning services. Evening meetings held on the four following days were in charge of various Bible School classes; on these occasions appropriate sermons were given on Easter themes. Friends participated in the Community Good Friday Service in the Methodist Episcopal Church, and on Saturday joined in the Annual Easter Egg Hunt on the church grounds for the Junior Church members. Easter Sunday began with a sunrise service, with the young people presenting "The Seamless Coat." A church breakfast followed. At the morning worship hour, members of the Junior Church were special guests of the Meeting, and the Junior Girls' Choir sang the Easter Cantata, "Our Living Lord." At the close of the service recognition was given to several wishing to affiliate with the Meeting.

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Hadassah Moore Leeds of Philadelphia, representing the Commission on Education of the coming World Conference of Friends, was a visitor at Nebraska Central College, March 15 and 16, where her presence and message were much appreciated by both Faculty and students.

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A "Shingle Rally," planned to raise funds needed to re-roof the Seaside, Jamaica, meetinghouse took place recently. In the main, the program was a musical one, with the Seaside Choir and those of neighboring churches of other denominations giving special numbers. The Bible lesson was given by a Baptist pastor and the meeting presided over by a member of the Legislative body for that district who spoke briefly. Although not all the money needed was raised on this occasion, Friends felt that they had been well repaid for their efforts in organizing the program by the splendid spirit of friendliness and cooperation shown by all who attended.

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Augustus W. Benedict has resigned the pastorate of the 236-year-old Swansea Meeting at South Somerset, Massachusetts, and will this month take up similar duties at West Branch, New York. Swansea Friends reluctantly accepted the resignation of Augustus Benedict, who during his five years with them has been active in the Fall River Ministerial Association and in the promotion of church and civic improvements. He is a graduate of the Gordon College of Theology and Missions, of Boston, of which his wife was also a student.

PHILIP FRAZIER DIRECTS NEW PROJECT

Philip and Susie Frazier, former members of our Indian Mission staff in Oklahoma, are so well known and beloved by Friends that information concerning their work and progress will be read with keen interest. For the past few years Philip has superintended the Indian Congregational churches on the reservations of North and South Dakota and Nebraska. Recently his responsibility has been increased in connection with the launching of a new project in Adult Indian Education.

Since last November he has been the co-ordinator in charge of an enterprise which is unique among missionary endeavors in this country, a missionary school where adult members of Indian family units will be trained in the duties and responsibilities of missionary work among their own people. This new school is located at Santee, Nebraska, and is using the buildings and equipment of Santee Normal Training School, established in 1870 as a school for Indian children and youth.

Six family units will start the program. Their training will be not only along educational and religious lines, but also in practical and utilitarian subjects, such as home and domestic economy, farming and stock-raising and family budgeting and financing. They will take up residence at the school for a period of one year in order that the various duties which come with the seasons, such as planting, harvesting, canning, preserving and so on, may be learned through experience.

At the end of the training period it is hoped these native families will go out prepared to impart the knowledge gained to their own people and, by example as well as instruction, assist other Indians in the task of becoming self-sustaining. It is also hoped that these trained Indians will provide native leadership in educational and spiritual missionary work on the reservations.

AMERICAN FRIENDS LIKE FREDERICK GILLMAN

He came to us unknown, and largely unsung — he leaves us enriched and stimulated: enriched by the friendliness of a warm personality; stimulated by the presentation of his concern for more adequate hymns as a means of worship, and stimulated, also, by the English and Friendly outlook which he has shared with us. This is but a partial expression of our appreciation of our English Friend, Frederick J. Gillman.

Recently he spent a fortnight or so in the Middle West, with Richmond as a focal center, and the reports of his contacts, meeting and personal, are uniformly enthusiastic. On the background of some thirty years of leadership in England, in the compilation of good hymns, he has brought better understanding of this very important feature of Christian worship and has quickened our interest in its development among us. Moreover, he in turn has been so finely and sympathetically responsive to the various contacts he has made among us, whether in large meetings or small, that he quickly endeared himself to all who

came to know him. Matching his serious purpose with a sparkling humor, he readily established himself as a jolly good fellow as well as a concerned Friend.

Over at Dayton, Ohio, he spoke one day to a group of colored children and stood them on their ears with interest, so to speak. After he left the room they said, "Now let's have a little period of worship and thank God for sending us this Englishman." So say we all.

TURNS ROCK PILE INTO BEAUTIFUL HOME

Emmett W. Gulley, now and for many years past, a member of the Faculty of Pacific College, one time a missionary on our Mexico field, and later Superintendent of New York Yearly Meeting, has many friends from coast to coast who will be interested to know of a unique home which he has built on Chehalem Mountain north of Newberg. We glean our information from the Newberg *Graphic* and from a personal letter from F. W. Michener.

A year ago last Christmas, Emmett Gulley set to work to level off a place, on the side of his mountainous, twenty-two acre farm, where his house could stand. He selected a site not far from the road and with the occasional help of a college boy, and by working industriously whenever he could, completed the dwelling so that he and his family were able to move into the house on February 22, 1937.

As it now stands, the house is a one-story building, forty-five feet long and thirty-two feet wide in the longest and widest parts. It is fashioned of stone, most of which came from Emmett Gulley's own rock pile, but with some specimens from other neighborhoods included. The different colors of the rocks give a very attractive appearance to the house. Another appealing feature of this unusual dwelling is the view it affords of the beautiful Willamette Valley which lies below. Of course much remains to be done before the house is completely finished, but if the beginning is indicative of the end (and it seems safe to say it is), the Gulleys will have a home than which there will be none more beautiful in its own architecture and its own setting. The *Graphic* says:

"Some men may boast of making the desert blossom as a rose; others have made two blades of grass grow where one grew before; but Emmett Gulley has made a beautiful home out of a rock pile and most of it by his own hard work. It is a real accomplishment."

Frank Michener expresses the hope that this example will inspire students and others to attempt making similar changes, as there are still plenty of "rough stones" and other obstacles, to transform into things of use and beauty.

Entrance to George School

Parents should realize the increasing benefits to students entering the First or Second Classes (Grades 9 or 10). The New "Sequence Curriculums" give a continuous three years of study prior to graduation, with the same groups of students working with the same instructors. Qualified new students for these sequences are accepted for Second Class (Grade 10). First Class provides a period of exploration and study of the natural bent of the student so that he may be guided into the sequences best for him.

Entrance to Junior and Senior Classes (non-sequence curriculums) is limited, with preference given to children of Friends and former students of the school.

Application for Entrance for September, 1937, Should Now Be Made.

For catalogue and booklet "What to Study at George School" address:

GEORGE A. WALTON, Principal

Box 351, George School, Pa.

IMPORTANT CONVENTION AT CLEVELAND

The annual conference of the National Religious Education Association will be held at the Hotel Allerton, Cleveland, Ohio, on the evening of April 12th, 1937, through the 14th. The topic is "Education and Authority in Church and State."

Since this is a subject very vital to Friends, and in which they have had some experience, Friends have been asked to take an active part in the program. Clarence E. Pickett, Executive Secretary of the American Friends Service Committee, will make two addresses: on the evening of April 12th on "War and Religious Liberty," and the following morning on "The Political and Economic Domination of Personality," to which subject Wilhelm Hubben, Director of Religious Interest at George School, will also speak.

Other well known and distinguished speakers representing various branches of Christendom and Jewry will address attenders on the problems involved in present day threats to religious liberty.

For programs and information write to Ernest J. Chave, 59 East Van Buren Street, Chicago, Illinois, the headquarters of the National Religious Education Association.

DEATHS

BETTS—At Des Moines, Iowa, March 6, 1937, William E. Betts. The son of William C. and Mary Betts, he was born at Casey, Iowa, April 2, 1872, and was married to Abbie Hoag in 1896. In 1906 the family moved to Des Moines, and for thirty-one years William Betts was actively associated with the First Friends Meeting there, being an elder and one of the trustees of the church for several years, serving on many important committees, and acting for some time as a trustee of Penn College. For twenty-five years he was clerk of supplies for the city schools. His religion functioned in his everyday life and his business associates testified freely to his Christian virtues. His wife and two children survive. The funeral was conducted by the pastor, Percy M. Thomas, and by Richard R. Newby, Yearly Meeting Superintendent and a former pastor.

CHILSON—At Murphy Memorial Hospital, Whittier, California, February 26, 1937, Carl H. Chilson of Rainbow Valley, near Fallbrook, California, aged seventy-two years. On August 28, 1897, he married Maude Iva St. John, who died in 1918, leaving him with two young daughters. In 1905 the family moved from Iowa to California, where he spent the rest of his life. In 1927 he married Hazel Watson Reichard. He and Hazel Chilson were members of the Whittier Meeting and although in recent years removed from any church, they faithfully continued daily devotions and did what Christian service they could. For forty-six years Carl Chilson sang in church choirs, and early in his life he served for two years as singer for his brother Arthur on the latter's evangelistic tours. His wife, two daughters, three sisters and his brother Arthur, a Friends missionary in Africa, survive. The funeral service was conducted at Whittier by O. Herschel Folger and his former schoolmate, Edwin McGrew of Pasadena.

HUNT—At his home in Independence, Kansas, February 19, 1937, Charles Summer Hunt, aged seventy-eight years. He was born, April 16, 1858, in Randolph County, Indiana, where he grew to manhood and married Edith Jenkins. To them were born eight children, four of whom died in infancy. After his marriage he transferred his membership from the Methodist Church to Friends. In 1893 his wife died; in 1895 he married Eunice A. Knight who was a mother to his children. She died in 1925, and on August 31, 1928, he married Alice K. Barnes of Haviland, Kansas, who survives. A recognized minister, he spent more than forty years in Christian service, ten of which were passed as missionary to the Otoe Indians of Oklahoma. He also served as pastor to numerous meetings in Kansas and Oklahoma. Besides his wife, two sons and one daughter survive, his eldest son, Logan A. Hunt, a minister, having died in 1932. Funeral services were held at Independence in charge of Frank Davies, Kansas Yearly Meeting Superintendent.

HUTCHINS—At his home, March 4, 1937, William Lewis Hutchins, aged ninety years. The son of Lewis and Sarah Jackson Hutchins, he was born in Randolph County, Indiana, May 17, 1846, but while still a boy accompanied his family to Wisconsin where they settled near Valton. In 1868 he was married to Melinda Beeson who died about five years ago. He became a Christian

College Preparatory Boarding School for Boys and Girls

NEWS OF WESTTOWN

Founded and Maintained Since 1799, by Philadelphia Yearly Meeting of Friends (Arch Street)

For Old Scholars and New Friends

SPRING 1937

Fourth Month 9th—Second week-end camping trip for Senior boys.

Fifth Month 15th—Westtown Mothers' Council invites faculty and pupils to their annual picnic on the school campus.

Fifth Month 29th—Alumni Day. Students present Midsummer Night's Dream in the Greenwood.

Sixth Month 16th—Commencement. Sixty-six Seniors expect to receive diplomas.

Enrollment for next year is proceeding rapidly. The two upper classes are likely to be crowded, and preference will be given those entering the lower High School classes. Friends are urged to apply promptly as space is especially reserved for them only until Fifth Month 1st.

For catalogue and information, write

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pa.

and joined Friends nearly fifty years ago, and thereafter he took an active and responsible part in the work of the church. Three sons and four daughters survive. Funeral services were conducted at Valton by L. E. McCargar, pastor.

LEWIS—At her home in Whittier, California, February 10, 1937, Sara Vore Lewis, aged seventy-eight years. Her early years were spent in central Ohio and at West Branch, Iowa. She graduated from Penn College in 1883. Then, for a long term of years, she was a teacher, first at New Providence Academy, Iowa, and later at various places in California. In 1900 she was married to Charles E. Lewis, a minister and teacher, who died twenty-five years ago. Wherever they sojourned their home was a center of helpful influence. In later years, triumphant over all the ills of the flesh, including deafness, her spirit has lived its own brave, victorious life, interested in all life, loving her friends, and the beauties of nature. Memorial services were conducted by Edwin McGrew, with the sermon preached by her college classmate and long-time friend, Reuben H. Hartley.

MOON—At his home in Marion, Indiana, February 13, 1937, Frank H. Moon, the son of Thomas and Elmira Moon, aged sixty years. He was a faithful husband and father, and always interested in his church. He was for years an Overseer at First Friends, and his long service as a member of the choir and of a men's quartet was much appreciated. His wife and six children survive. Funeral services were conducted by his pastor, James R. Furbay.

TOWNSEND—At his home in Central City, Nebraska, January 23, 1937, Raleigh Wheeler Townsend, aged eighty-one years. The son of John and Elizabeth Edgerton Townsend, he was born near Richmond, Indiana, and was a birthright member of West Grove Meeting. He was married in 1876 to China Ann Kenley and to them were born five children, all of whom are living. In 1879 the family moved to Nebraska, where they were charter members of the North Loup Meeting. For the past thirty-five years he had been a faithful member of the Central City Meeting, serving there as overseer until his death. He was for many years a member of the Board of Trustees of Nebraska Central College. Funeral services were conducted by Ora W. Carrell and the pastor, Daniel A. Neifert.

WOOD—On February 22, 1937, Elizabeth Wood, daughter of the late John W. and Phebe H. Post. Her brother, Arthur W. Post of Westbury, Long Island, and two nephews, survive.

NOTICE

PARIS, FRANCE—Mme. Melon-Hollard and daughter, Germaine, member of the Society of Friends, 78 rue d'Assas, Paris, 6e (opposite Luxembourg), receive paying guests. Very moderate prices.

WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, $1.50 up. Restaurant service if desired.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6020 Ingleside, telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue, Telephone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Robert Jones, Pastor.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 7:00 p. m. Visiting friends call Cecil E. Hinshaw, Minister, 3855 Clay Street, Phone Gallup 4650W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave. Bible School, 9.30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-2781. Arthur Santmier, Minister, 713 Polk St., Phone 2-9384.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for Worship at 11 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by
THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

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Subscription Price $1.50 per Year
Foreign, 50 Cents Extra

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NICHOLSON PRINTING CO.

Founded 1870

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RICHMOND, INDIANA